THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. III. No. 34. NEW-YORK, SATURDAY, NOVEMBER 9, 1833. Whole Number, 138.

For the Churchman.

Mr. Editor,—The following beautiful application of the 5th Ode in the 4th book of Horace to a spiritual purpose, will probably be new to the generality of your readers. It is, I believe, from the pen of the late Rev. John Newton, of London. If you deem it worthy of a place in your valuable paper, it is at your service. H. E.

Son of God! thy people's shield,
Must we still thine absence mourn?
Let thy promise be fulfill'd;
Thou hast said, "I will return."

Gracious Leader, now appear!
Shine upon us with thy light!
Like the spring, when thou art near,
Days and suns are doubly bright.

As the mother counts the days
Till her absent son she see,
Longs and watches, weeps and prays,
So our spirits long for Thee.

Come, let us perceive thee nigh,
Then thy sheep shall rest in peace;
Plenty bless us from on high,
Evil from among us cease.

With thy love, and voice, and aid,
Thou canst every care assuage;
Then we shall not be afraid,
Though the world and Satan rage.

Thus each day for thee we 'll spend,
While our callings we pursue;
And the thought of such a friend
Shall each night our joy renew.

Let Thy light be ne'er withdrawn;
Plenteous days afford us long;
Thus we pray at early dawn,
This shall be our evening song.

DOCTRINAL.

PROPHECY.

This brings us, however, in the third place, to consider the objection made to the prophecies,—that they are generally so obscure as to render it difficult, if not impossible, to be confident of their true interpretation. And in order that we may understand the force of this common allegation, we shall inquire what sort of clearness it would be reasonable to demand in such a subject. It is perfectly familiar to us all, that there is nothing to which we are more inclined than a curious searching into futurity. The history of human superstition, in seeking for prophecies from divination, magic, astrology, fortune-telling, and dreams,—even down to the present day,—shows most clearly the danger to our own welfare of attempting to interfere with the sober regularity of life, beyond what is strictly necessary for great and important ends. Perhaps, however, the simplest mode of proving this assertion is to consider it, in the first place, as applied to private personal prediction. Suppose, then, for instance, that I was certainly informed beforehand of my future destiny,—that my plans in life would fail,—that I should commit some terrible outrage against the order of society,—and that my end would be disastrous and horrible. Here indeed would be a prophecy, exact enough in its terms; but what would be its effect on me? Would it not either rouse me to a struggle against Omnipotence, in a fierce temper of stubborn opposition to the will of heaven,—or else fill me with dejection and depondency? And if the latter, as is most likely, were the operation of such a prophecy, would it not paralyze every effort, and sink me into despair? Would it not weigh down my spirits and break my heart, and become itself the very instrument to hurry me into the gulf of ruin? And would such a communication at all consist with the wisdom and goodness of the Deity? On the contrary, let me be assured beforehand that my plans will certainly succeed,—that my career will be infallibly prosperous,—and that I shall leave the world distinguished by wealth, and honor, and renown. Here again would be an exact prophecy; but what would be its effect? Should I not be rendered proud, and indolent, and presumptuous? Relying on my high destiny, would not all humble diligence and industry be put to flight; and would not the very clearness of the prediction in this case, tend to prevent the possibility of its fulfilment, by alluring me to neglect the necessary means? And would it be wise or benevolent in the Deity, to lay such a temptation in the path of creatures so infirm as we are?

But now, let me be told the same thing substantially, in another way. Let it be said conditionally, that if I desert my God, and follow the evil guidance of my passions, my course through life will be disastrous, and my last end terrible and wretched;—whereas, if I serve my Redeemer with faithful constancy, and bring all my designs and desires into conformity to his will, I shall be prosperous and happy, and honored and esteemed. The prophecy, in this mode of stating it, is as much above human capacity as in the other, and as truly marks the divine mind, because nothing but the foreknowledge of God can certainly connect a particular consequence with a particular course of conduct. But the effect of its language on my life is of a totally different character. It no longer interferes with my freedom of action. The fear which it inspires is salutary and corrective. The hope which it administers is cheering and delightful. And at the close of my career,—looking back upon the chequered path of my mortal existence, and marking how accurately each branch of the alternative was fulfilled, in exact proportion to the extent of the declared conditions,—should I not acknowledge, with far deeper reverence, the prescience of God exhibited in such a prediction, when I should have experienced the blessed truth, that the mode in which it was manifested to me had made me a happier and a better man, and had thus displayed, not only the foreknowledge of the Deity, but also his wisdom and his love?

We see then, here, a principle which will serve to guide us to a proper understanding of the proposed objection; namely, that it is necessary for our good, that prophecy should never be so clear as to interfere with the freedom of human agency, or with the true motives of moral action. For the very same inquiry which we have just concluded into the effect of too distinct a prediction upon an individual, will apply, with still greater force, to communities and nations; because the popular feeling is easily excited to any thing mischievous or extreme, and no people could safely be trusted with a clear and open prophecy in any other shape, than as it was made conditional on their obedience or disobedience to the laws of God.

This shows us, in the first place, why the remarkable predictions of the Scripture, concerning the future state of Israel, are usually expressed in alternative or conditional terms. And it opens the way to the reason why the other prophecies,—particularly those relative to Christ,—though not conditional, are yet, to a certain degree, obscure. For if they had been so plain that the Jews could not have misunderstood them, is it not manifest that they would either not have fulfilled them at all? or else they must have been compelled to fulfil them against their will, by the mere power of the Almighty; which would have been totally inconsistent with his justice and his goodness, as the moral Governor of the world.

To understand this aright, however, let us remember that prophecy is the declaration beforehand of what men will choose to do, when left to their own free will, under the full exercise of their faculties, and especially without any influence on the part of the Deity, constraining or tempting them to go astray. Suppose then, that, at the coming of Christ, the types and prophecies had been so arranged and so connected, that no man could possibly misapply them. Suppose that all the Jews had been obliged to acknowledge, that Christ was the Son of God, and to see that they were predicted to be his murderers, and that, in consequence of this, they would be delivered up to the Romans, and their city destroyed after the most frightful miseries had been inflicted on them, and they themselves had been, some slain, some enslaved, and the rest driven to be wanderers throughout the earth for centuries together.—Suppose, I say, that the prophecies which declare all this, had been so clear, that the Jews must inevitably, and as it were, in spite of themselves, have fully comprehended them, what must have been the result? Would they not have been excited to a stubborn spirit of contradiction, and have refused to fulfil them? Would they not have resisted the natural current of their own wickedness, merely through fear for their temporal safety? Would not the case have presented a plain struggle between God and man,—the Deity saying that they would do so, and they replying that they would not? And under such circumstances, is it not manifest, either that the power of God must have forced them to crucify the Redeemer against their will, or that the truth of his predictions must have been disgraced for ever?

From the reasonable necessity of the case then, arises the great characteristic of positive prophecy, that it must always be clear enough to determine its meaning, after the event has occurred, but never so clear beforehand as to interfere with the liberty of human action. The difficulty of thus constructing it is so great, that no human ingenuity could have devised the marvellous union of obscurity and plainness, of light and shade, of doubt and certainty, which characterizes this part of the inspired word. And therefore, while the unbelieving Jew,—in the hardness of his impenitent heart,—mistook the sense of prophecy, and while the modern infidel,—equally impenitent and more proud,—derides its obscurity, the humble worshipper has always been confirmed in his faith by that portion which is accomplished, and comforted by the promise of those events which are yet to come; and the reasonable and teachable mind has never failed to discover, in the vast and sublime comprehension of the plan of prophecy, and the surpassing contrivance of its details, a constant subject of devout admiration of the goodness and wisdom of the Almighty.—*Hopkins' Christianity Vindicated*, pp. 69–74.

Seldom does a weekly Journal afford such articles as the following: those who have thought most on the subject will know best how to prize it. It is from the pen of the Editor of the Religious Narrator, Philadelphia.

FAITH.

It is an error to think faith an abstract principle. It is credence, or belief. It is the assent of reason to that which reason comprehends as true. It is the heart's acquiescence in God. It is the soul fastening upon the promise of God, and resting there. It is therefore an *action* of the mind and will, and not a principle to be viewed as something separate from, and independent of the soul. Neither is faith the mere habit of an action, but it is itself the action. And it is the soul that acts. The repose, and the rest, and the acquiescence, and the confidence of the soul, are so many terms which may seem to denote a state the opposite of motion and action, but a little reflection will serve to show that the very *rest* which is implied in faith, is one of the most vigorous actions of which the spirit of man is capable. The views of faith which the Scriptures furnish are all in accordance with this idea. There, faith is *coming* to the Saviour, *walking* with him, *receiving* him, *living* to him, *suffering* with him, *dying* with him, *rising* with him; and such other acts, as express a state the reverse of mere indolent repose. When the soul is *stayed* upon the Lord, see Isa. x. 20, it goes with him in the action of the will, conforming itself to his ways and purposes, and in the action of the understanding in approbation of all his works and words, and in the action of the affections embracing and highly prizing all his perfections. Faith is the action of the soul devolving upon the Saviour its cares and burdens. (Ps. xxxvii. 5.) But we have seen in a former lecture, that life is the noblest of all actions, and that it is the chief ground of difference between animate and inanimate matter. If, therefore, faith be the action of the spirit in embracing the Saviour, and if life itself be nothing else than a series of actions resulting from rational volition, then faith is spiritual life; and to ask whether faith be the gift of God, is the same as asking whether life be the gift of God.

In confirmation of the position that faith in Christ is one and the same with spiritual life, the following portions of Scripture may be adduced—"The bread of God is he that cometh down from heaven and giveth life to the world." (John vi. 33.) Christ is here the bread of God; and when he is *received*, that is, believed on, he gives life to the soul which receives him. This idea divested of the figure, is equivalent to the sentiment that faith in Christ originates in the moral powers, all that action in piety and goodness which indicate the existence of spiritual life. When the soul believes, it is then alive. *And* Jesus *said unto them, I am the bread of life.* (v. 35.) That is, I am the *life-giving bread.* Christ here represents himself not as supplying the nourishment by which life was to be sustained, but as imparting the virtues and influences by which life is to be produced. *He that cometh to me shall never hunger, and he that believeth on me shall never thirst.* The coming and the believing are the same idea represented under different forms, and indicating action as the proper and primary expression of that spiritual life, which commences with faith in Christ. The action most conspicuous in faith is that of the will which assumes a new direction, and stretches itself to embrace and realize the good which the mind approves, and which is seen in the light of divine truth. Faith, therefore, designates as its proper fruit and expression this act of the will, and is the receiving of a good under the persuasion that it is good. The as *many* as *received* Christ, were those who *believed* on him, (John i. 12.) It is the act of the whole man directed to the attainment and comprehension of the supreme good set before him. The mind in this act contemplates, reasons, and concludes. The will chooses, determines, and reaches forth to practise; and the man may be said in a new sense to have become a *living soul.* At the same time let it be remembered that the soul of man does not impel itself to this course of vital action, but is impelled. The Spirit of God is the mover, and on that account faith may be regarded as the result of a supernatural impulse. But though its primary motions are produced by a power beyond nature, yet it depends for its support upon such testimony as God has seen fit to afford. The soul that receives this testimony must possess suitable qualifications. It must have a pious affection toward God, since it is evident, that *he who receives the testimony has set his seal to the truth of* God. (John iii. 33.) He proclaims God's veracity, affixes his seal to the truth of his word, and thus consecrates before the world the holy God.

Let us view the importance of faith. It may be termed a capital grace, since it stands at the head of all the rest. Love will be the highest action in heaven, but while we are here in the militant state, it must yield to faith. The former will be the enjoyment of glory—the latter the way to it. Love will be the crowning grace in heaven, but faith is the conquering grace on earth. "This is the victory that overcometh the world, even your faith." (John v. 4.) A firm and steady eye is necessary to us while we are traversing this vale of tears. The eye though dim was of more use to an Israelite, than all the other members of his body. It was not a strong arm, nor a nimble foot that he needed, to save him, but an eye looking to the *brazen serpent.* Without faith it is impossible to please God. And if we do not please him by believing, he will not please us by saving us. It is an assimilating action. It changes the soul into the image of the object, and causes it to resemble that object—which is Christ. We close with the following striking passage respecting it. "Some may say, *But we fear we have no faith.* We must distinguish between weakness of faith and nullity. A weak faith may be true; and may receive a strong Christ. A weak hand can tie the knot in marriage as well as a strong one. A weak faith may be fruitful. The vine is a weak plant, but it is fruitful."

MISCELLANY.

AMALGAMATION.

From the Christian Advocate and Journal.

TRUTH IS MIGHTY AND WILL PREVAIL.

A few years since the Methodist Episcopal Church found it necessary to organize her own Bible, Tract, Sunday School, and Missionary societies. At this time the national religious societies were in high repute, and their agents traversed every part of the country, and a general cry was raised against the Methodist Church for her bigotry, sectarianism, and exclusive character. The national institutions wore in appearance a liberal character, and hence were popular with the multitude. Still the Methodist Episcopal Church kept steadily to her course. She swerved not: she assailed not; her wars were wars of defence; for a vast majority of the religious papers of this country made simultaneous and similar assaults upon her doctrines, institutions, and usages. So systematic were these attacks, and so similar in every part of the Union, that they were justly regarded as emanating from some common impulse; some master mind, or some powerful concentrated association which gave them direction and tone. This state of things continued for some years, but has given place recently to a simultaneous, studied, and universal silence, which seems to have proceeded mysteriously from some single impulse. So it seems to us. But under this combined and well-directed attack, the Church advanced daily, both in the spread of her doctrines, and in the establishment of her institutions. In the mean time her wisdom began to be manifest to other churches, and her policy to be adopted in reference to benevolent societies. In the action of the national religious societies it appeared clearly, that all distinctive limits and doctrines were falling down, and being obliterated. Confusion was introduced, which, as it always must, produced changes in doctrine. Hence, several of the principal Churches engaged in the national societies were rent, and are still rending, asunder in their theological views. There can be no doubt but that the national societies have contributed mainly to this state of things. It is useless to attempt to conceal this fact. We do not say that they designed to produce this effect; but it necessarily follows from their constitution and action. The Methodist Episcopal Church saw this from the beginning, and wisely took care of her own interests, and saved herself from schism in her body or faith. For some time past other Churches have been adopting the same policy, and have instituted their own Sunday School, Tract, and Missionary societies. The Protestant Episcopal, the Baptist, the Reformed Dutch, the Quakers, &c., have actually organized their own societies; and it seems that the Presbyterian Church proper is about to follow the same example.

But before we introduce these interesting quotations, let us inquire, why is the Presbyterian Church nearly the last to institute her own Sunday School Union and Tract Society? And under what influence will the national societies remain when the Presbyterian Church proper shall, as she ought to have done long since, look to her own interest? The true answer to the first question, we believe, is this: The Presbyterian Church knew she had a controlling influence in these national societies, from her relative strength and condition. Hence she had, in a great measure, the disposition of the national benevolence. Still she "suffered most of all," as the reader will see. For while she worked on a plan which submerged her peculiar doctrines, the other Churches were definitely engaged, as good mothers, in instructing and nourishing their own children. The Presbyterian Church is beginning to discover this, though late. But not all the Presbyterian Church. This discovery is confined chiefly to the old school party. The New Divinity party do not see this, and still sustain the national societies. This fact will answer the second question; in whose hands will the national societies remain, with all their buildings, appendages, stock, revenues, &c.? The answer is plain: of necessity the New Divinity men, in the Presbyterian Church, and the congregationalists, will fall heirs to them. This is the inevitable result. We do not see that there is any power competent to evade this issue. It must be distinctly understood that these remarks apply chiefly to the American Tract Society; the American Sunday School Union; the American Home Missionary Society, and may possibly be true of the American Board of Commissioners for Foreign Missions. We do not intend to apply them, nor do we think the motives and principles at work are applicable to the American Bible Society, American Temperance Society, or the American Colonization Society. As it regards the American Bible Society, so long as it circulates the Holy Scriptures, "without note or comment," no Church can sustain an injury by its action; and we have long believed that the constitution of this society could be so arranged as to bring every religious denomination heartily to its aid, and unite every Bible Society in the country in a truly national effort.—But some alterations, both in its constitution and policy, must be made before this could be done, in our opinion. We do not regard the American Temperance and American Colonization Societies so much in the light of religious, as philanthropic institutions. And hence they may, without injury to any one, be considered as national enterprises.

That the sentiments within the different Churches, and the current of public opinion have of late undergone a gradual and extensive change, in regard to the practical utility of these national religious societies, is apparent to all who will take the trouble to examine the question. No single circumstance indicates it more clearly than the publication of a very able and candid paper in the Christian Advocate, edited by the Rev. Dr. Green, and published in Philadelphia. The article is entitled, "*A Plea for a Presbyterian Tract and Sunday School Society,*" and is copied into the Presbyterian of October 2d, where it first attracted our attention. The views which are taken in this paper are clear and correct, with one single exception; and that is, it is allowed that these national institutions ought to be supported, but still each Church should have its own similar societies. This we conceive to be wrong in principle, and impracticable in the very nature of the case. With this exception, the grounds taken long since by the Methodist Episcopal Church, and the arguments used in their support, are the same now published by the Presbyterian. We would ask, Who will compose the national societies, when each Church has institutions for the same purposes as these national institutions?—Whence are the funds for these national societies to be derived, when each society will have occasion for its own resources in its own enterprises? And if each of the principal Churches, as the Protestant Episcopal, the Methodist Episcopal, and the Baptist Churches, publish their own Sunday School books and tracts, for whom will these national societies publish? If it be answered, that the Church societies will publish such books as are peculiar to them severally, and the national societies such as are, or may be, common to all, we answer; Why may not the Church societies, when they have types, presses, &c., publish all that they may have occasion for, and have the profits (if any are made or charged) of their own labor to do good at their discretion? It will be found that this must be the result. It cannot be otherwise. There remains but one other remark before the reader is introduced to the promised extracts. The able article does indeed admit that there are a few points of national interest, with respect to which the Churches need not their own peculiar institutions. But it mentions but one, and we believe but one can be mentioned, of a religious character; and that is the American Bible Society. It also pronounces the course of the Churches, which have organized their own separate societies, *wise* and *proper*. There can be no doubt, but what the results of these separate Church societies would be much more satisfactory in their nature, and more extensive in their aggregate action. It is well known that individual enterprise produces greater results in proportion to the force or capital employed, than company enterprise. Separate Church societies would "provoke each other" to emulation, not hostility. Good neighborship would be established, and there would be constant intercourse and mutual assistance between the different societies, without jealousy or conflict. This is the case in England to an admirable extent *where there are no national religious* societies.

UNITARIAN MISSION.

What would a Greenlander or a Hottentot say to the speculations of Priestley, or of Dr. Channing? Let us figure to ourselves preachers of this stamp going to exhibit their refinements, their taste, their sentimentality, to a tribe of Esquimaux or a horde of wandering Tartars; going to preach to them about the perfectibility and dignity of human nature, the pure and holy aspirations of the soul, the innocency of unbelief, the mere human character of Jesus Christ, the absurdity of an atonement, the needlessness of a mediator between God and man! Would such a system touch the heart? The thought is a monstrous absurdity. There is nothing in it that can stir the soul in the least degree, or strike a solitary chord in the recesses of man's spiritual being, or have any other effect whatever than an iceberg, or a continent of icebergs, would have upon our whole atmosphere, should it move down from the polar seas, and take up its station along our coast, to remain there moored for centuries! If this freezing, desolate negation of godliness be true Christianity, the sovereign, vaunted remedy for infidelity, why do not its adherents try it for the conversion of the world, and prove its truth by its powerful effects? If this is the power of God unto salvation, why do they not obey the command of Christ, and go into all the world to preach this Gospel to every creature? Why leave the evangelization of the world to be effected by the preaching of that very doctrine, and that very system of doctrines, which they cast out as absurd and even ridiculous,—a libel upon God's character? If they have a better way of exhibiting God's character, a moral talisman of mightier energy than the exhibition of Jesus Christ and him crucified; above all, if they deem the doctrine of atonement, and the truths that shine in its light, a perversion of the Bible, and the fictions of gloomy men, bent upon reducing the world to spiritual bondage,—why, in the name of all that concerns man's best interests, do they not send to the perishing, imploring nations, their own liberal Christianity, this last, best gift of heaven to man, and let us behold it working its wonders of regenerating mercy on our ruined race? Ah, liberal-minded men your own experience has taught you that the spirit of a missionary forms no part or principle of your system; nor of any system that does not bear written all over it, the loved and adored name of Jesus Christ and him crucified, and that does not breathe throughout the memory of the Lamb of God, that "taketh away the sin of the world." A missionary's peculiar emphatic designation, his title of honor and love, is and has been all the world over, missionary of the cross.—*Christian Spectator.*

A LETTER.

From the German.

You long to know more of our Lord Jesus Christ—Andrew! who does not?

But you should not come to me. I am no friend of the new notions. I keep close to the word. I hate, too, this cracking one's brains about the mysteries of religion. I believe they are mysteries to the very intent that we should not understand them till the proper time.

As we cannot see Christ himself, Andrew, we must believe those who have seen him. There is no other way for me.

In what the Bible contains of him—in all the glorious history and heavenly teachings, we have not himself, but evidences, merely, of him—only the little bells upon the ephod; and yet how much more precious are they than any thing else in the world,—it so comforts and rejoices one to be assured from them that man may become something other and better than he makes himself.

What of him there is in the Bible I have read more than once. I receive it just as it stands, without adding or taking away. If you wish to write and talk with me about it, with my whole heart I will do the best I can. There is no thought dearer to me, or that delights me more, than those of succor and deliverance. He with whom it is otherwise can never have felt the pressure of need, nor have seen others under it. The woman who has found again her lost piece of silver, calls her friends and neighbors together saying, Rejoice with me, for I have found the piece which I had lost. And yet what exigency is that from which money can deliver one!

Do you recollect our first voyage, when we tried the new boat, and I fell overboard? I had given all over—I was thinking only of what would be my sensations in death, and what my poor mother would say,—when I saw your hand extended toward me, and grasped it! I see that hand to this day, Andrew, whenever I happen to read your name, and often if I only light upon a great A. And yet, if we look to the bottom of the matter, your help at that time was only a palliation. What, but for you, the waves would have done, other causes are now accomplishing, and you have no power to prevent it. But, notwithstanding, I can never forget that hand. I believe it has had much to do toward the intimacy of our friendship. Since then I have *known* how need teaches prayer, and succor and deliverance gives one joy!

But one to deliver out of all straits, from all evil! A redeemer from sin! A helper, such as the Bible exhibits to us the Lord Jesus Christ; who went about doing good, and had not himself where to lay his head; at whose coming, the lame walked, the lepers were cleansed, the deaf heard, the dead were raised, and to the poor the Gospel was preached; whom the winds and the sea obeyed, and who suffered little children to come to him, and took them in his arms and blessed them; who was with God and was God, and might have continued in that blessedness, but who thought on the wretched in prison, and came to them like one of themselves, that he might set them free by shedding his own blood; who took no account of suffering or ignominy, and was obedient even unto death upon the cross, that he might accomplish his work; who came to the world to bless it, and yet received from it stripes and torture, and left it with a crown of thorns planted upon his brow!

Andrew, did you ever hear any thing like it? It is indeed a mystery. We do not comprehend it. But it certainly comes out of heaven from God; for it bears the impress of heaven's seal, and is warm with the tenderness of God's mercy.

One could brave the branding iron and the rack for the bare idea. He must be mad that can think of treating it with ridicule and scorn. The man whose heart is in the right place will fall down in the dust to praise and pray.

Talk and write with me about it, then, Andrew, friend of my heart, how and what you please. I will never be in debt to you for an answer. Yours, &c.

INTERESTING MEMOIR.

At a recent meeting of the Royal Society of Literature, the Secretary read a learned and admirably argued Memoir, by the Rev. G. S. Faber, "On the Origin of the Latin Oracle, first produced in the year 63 before the Christian era,—That Nature was about to bring forth a King to the Roman People—*Regem populo Romano Naturam parturiere.* Sueton. in vit. Aug." It is admitted also, that it had its immediate origin from the sibylline books. Bishop Horsely believed that the collection from which it was derived was that which Tarquin is said to have obtained from the Cumean Sibyl; and the learned prelate concluded from a consideration of dates and other circumstances, that the oracles contained in those books were no other than corrupted fragments of the most ancient prophecies of the patriarchal ages. Those early sibylline books, however, perished in the conflagration of the capitol, eighty years before the Christian era; nor have we any reason to suppose that the oracle in question was really in them.

To remedy the loss of the volumes of Tarquin, deputies were sent by a decree of the Senate, to various parts in Italy, Greece, Africa, and Asia, for the purpose of making a new collection; from the result of whose inquiries and labors in transcribing from the original documents existing in all the most ancient cities of the empire, the capitol when rebuilt and consecrated, was furnished with a collection of sybilline oracles totally different from the former. This took place in the year 66 B. C., and in the year 63, the oracles of the great King's approaching birth first made its appearance.

The question now presents itself—how an oracle that so precisely accords with the opinion which was at that, or a somewhat subsequent period, so prevalent in the East, found its way into the later collection of sybilline verses preserved in the Roman capitol? In answer to this, the writer adduced what he deemed "a sufficiency of at least moral evidence" to prove, that both the Western oracle and the opinion which pervaded the East, sprung from the same source, viz. from the sacred books of the Jews, through the medium of Greek translation: various fragments of that version, we learn from Dionysius, having been conveyed into Italy, as oracles delivered by some one of the reputed ten sybils.

This conclusion appears to be strengthened by the singular resemblance of the *Pollio* of Virgil, both in thought and phraseology, to various Hebrew prophecies of the Messiah. A general idea of the contents of the oracle being at that time familiar, it is probable that the learned poet was induced to obtain a sight either of the transcripts, or of the original documents. That he must have had some such means of authentic information, is clear from the fact that the Pollio is no other than a poetical exhibition of the grand outlines of the prophecy, of which the oracle is an epitome, set forth in a style so little agreeing with the general spirit of heathen writers, that it might be taken for a true prophecy of the Messiah, or at least for a poem on that subject, in express imitation of the prophets of the Jewish nation. Lastly, and as a key to the whole mystery, Mr. Faber adduced a persuasion that prevailed subsequently to the time of the latter collection of the sybilline oracles. The collection was thought to have been made from the writings not of one sybil only, but of many. These mysterious females were originally reputed to have been four in number; but the list was afterward augmented to ten. Now, one of the latter six sybils, who were added to the original four, *was said to have been a Jewess*, who was enrolled among the sybils of the Hebrews of Palestine.—*Athenæum.*

Episcopal Watchman.

COMMUNICATIONS.

For the Churchman.

NOVA ANGLICANA.

The Irish Gentleman in search of a Religion is vastly surprised, as well he might be, to pop upon a pope in the earliest days of Christianity. In whose person does he find him? In that of good St. Clement, and forsooth discovers him, by the simple fact, of his writing some excellent advice to a quarrelsome church at Corinth. The amenity and persuasiveness of the epistle he sent were enough to characterize it as proceeding from one who assumed no imperial supremacy. Barrow notes this peculiarity in it as sufficient to demonstrate that Clement arrogated nothing like the authority and grandeur of the popedom. "What a *thundering bull*," says he, "would a *modern* pope have despatched," &c.—*Barwick on the Church*, 194.

It is always best, however, if we can, to make fire fight fire, on Natty Bumpo's plan. Du Pin, cent. i. p. 29, says the Epistle was written, not by Clement, (sua auctoritate,) but by *the Church of Rome*, of whose feelings and sentiments, Clement was merely the organ of communication. To be sure, I quote from the most suspicious of all Du Pin's volumes, that, which the lynx-eyed Bossuet found to be so uncatholic, he came near providing him a *warm* recompense. Let Fleury then settle the matter: his testimony is curiously corroborative of that of his distinguished countryman. In lib. ii. sect. 32, he says it is doubtful what clerical rank Clement sustained when he wrote the Epistle to the Corinthians, and that, *perhaps*, he was only *a priest!* Perhaps, then, the Irish Gentleman was quite mistaken about his discovery of so mighty an individual as he says he "*popped*" upon: or, perhaps, indulging one of those felicitous synonyms, for which his fellow-islanders are famous, he discovered a bishop and a priest to be much the same thing. A priest playing the pope might do with him; but it would hardly be tolerated in the city of seven hills.

John Knox and Calvin:—were either or both ordained?

A writer in the Episcopal Watchman, who is replying with much ability and learning to the falsities of Dr. Hawes, expressed a *doubt* the other day about the ordination of Knox. The notice of him in the Biog. Universelle, a late French work of high repute, states, vol. xxii. p. 499, that he received orders in the Catholic Church.—"Quoiqu'il eut dejà reçu les ordres."

As to Calvin's ordination, notwithstanding Dr. Bowden (Works on Episcopacy, ii. 179) admitted it, on the authority of Dr. Miller's quotations, I am still inclined to think it doubtful. After examining the General Biographical Dictionary, the Biog. Universelle, and comparing with them some statements in his Life, prefixed to his Institutes, (4to edition, New-York, 1819,) I am by no means satisfied. My suspicions are increased by the testimony of Jacques in his "Ordination by Presbyters Null," &c. London, 1706. On p. 115, he quotes Beza and Papirius Massonius on his Life, admitting that he was never ordained. At least I must rely on this for the present, till I can weigh Dr. Miller's quotations thoroughly. His authority as a quoter cannot now pass but at considerable discount: he is not a current indorser.

Du Pin, cent. xvi. part 1, p. 182, testifies that Calvin was never ordained *as a Catholic.*

While upon Calvin, I will add a word about a slanderous report which Catholics have often circulated respecting him, and which was unblushingly maintained from a Catholic pulpit in Boston, during a late controversy with Doctor Beecher. I allude to his supposed banishment from Noyon, for an unnatural crime. There is a pretty full notice of it in the Christian Observer for 1827, p. 274. Whoever wishes to satisfy himself with original authorities will find ample in the General Biographical Dictionary, articles Bolsec and Berthelier—especially the notes. The Dict. des Cultes Religieux, written by a Catholic, and printed at Liege in 1772, with a Catholic imprimatur, thus speaks of Calvin, and the testimony is honorable alike to the writer and his subject, notwithstanding its partial severity. "Pride and opiniatreté," (a word for which we have none in English equally expressive,) "were almost his only faults. He was exact in his morals, *chaste*, laborious, and disinterested. His genius was comprehensive, his penetration admirable, his erudition profound. He was not happy in extempore performances, but he wielded a pen of gold. In a word, he possessed qualities which, but that he was her enemy, would have made him one of the Church's most honored champions."

Oct. 16, 1833.

For the Churchman.

A FALSE OPINION.

It is often said, that the employment of Sunday School teaching is attended with self-denial and personal sacrifices. Such a notion is false. To one whose heart is not engaged in the work it may indeed be true: but to him whose meat and drink it is to do his heavenly Master's will, there is nothing of self-denial in the calling. So far from it, the greatest pleasure results from the employment itself. It brings its own reward. It is attended with a heartfelt gratification, seldom realized in the other pursuits of life. The teacher is sensible that he is doing good in the best of causes; the same in which holy men of every age have been engaged—a consolation greater far than wealth, power, or empty renown can possibly bring. Divested of that harassing anxiety attendant on most other employments, the teacher enters upon his pleasant duty with a light and joyful heart. Nor does he find in the labor itself, when properly conducted, any thing to mar his joy, save the melancholy consciousness of prevailing ignorance and vice, into whose more immediate presence his vocation necessarily leads him. This results not from the employment, but is an attendant arising from more enlarged views of human ignorance and depravity, on which it is possible for educated persons to shut their eyes; but from the fearful responsibility resting on them to eradicate and dispel, it is impossible to escape.

It is a work in which the kindliest and best feelings of our nature are elicited, and therefore attendant with happiness. Benevolence prompts the undertaking, nor does it cease after the first few attempts—the continual exercise enlarges the stream, and causes it to flow with calm and equable current, widening as it advances. It is acknowledged by moralists, that in the exercise of this virtue there is delight. "Our Maker has so constituted our good affections, that in their very flow there shall be the oil of gladness. There is instant delight in the first conception of benevolence. There is sustained delight in its continued exercise. There is consummated delight in the happy smiling consequences of it," says Chalmers. Nor is benevolence the only affection enlisted—there is one still stronger called forth. The continued exercise of benevolent labors in Christian instruction finally results in strong feelings of attachment for the objects of those labors. It will ripen as the teacher sees the fruit of his exertions in the gradual change that by the divine blessing will take place in the illumination of minds hitherto the prey of dark and malignant passions. The emotion of love, the brightest attribute of Deity, will kindle in his bosom when he beholds the expanding minds of his youthful pupils swell with feelings of gratitude to him as the instrument by which they were turned from darkness to light—from the chaotic state of ignorance and sin to the glorious light of the Gospel of peace.

Prompted to this labor by benevolence, and continued in it by love, there can be no self-denial. The small sacrifices of time and personal exertion will be more than compensated by the reflexive operation on the teacher himself of those affections elicited by the duties of his office. There is no occasion for him to look forward to those glorious rewards promised to such as turn many to righteousness. He has no need for the supporting power of faith, since there is abundant enjoyment in the very exercise itself.

If such is a fair view of the duties of a Sunday School teacher, it may with reason be asked, why do so many abandon the employment after a short exercise? The answer is, because they entered it from mercenary views. If they possessed that spirit of compassion that moved the divine Saviour of mankind, when he saw the multitude fainting and scattered abroad as sheep having no shepherd, they would have engaged with higher motives. The mind is so formed, that compassion is felt by all who permit themselves to contemplate the hard lot of the children of ignorance and misfortune:

> "But, little think they as they dance along,
> Whom pleasure, power and affluence surround,
> How many feel this very moment death,
> And all the sad variety of pain;
> How many drink the cup of baleful grief,
> Or eat the bitter bread of misery."

There are thousands in the Christian Church so elevated in society, or from other circumstances not permitting them to come in contact with the abodes of ignorance and misery, who, because their eyes never behold such scenes, think that they do not exist. Let them but come abroad into the world and view the ignorance of moral and religious truth, that throws its dark mantle over multitudes of their fellow-beings. It stands to reason, that their sentiments and actions would undergo a radical change; for if they possess the common feelings of humanity, if their breasts glow with the least spark of Divine love, they will be melted with compassion. With such feelings let them then engage in the cause of Sunday School instruction. They will soon find that there is but little self-denial in the matter—they will soon discover from experience, that the foregoing thoughts are not the idle conceptions of airy romance. Such teachers are wanted. Hundreds of competent individuals can be found, and willing to engage, did they not deceive themselves with false notions. That they may be undeceived, "is a consummation devoutly to be wished."

J. A.

For the Churchman.

Mr. Editor,—Permit me to offer to Sunday School teachers through the medium of your paper, a reflection which has lately occupied my mind.

I have been thinking it would be a very good plan if Sunday School teachers were to select some particular time for visiting their scholars. We might select, for instance, Saturday afternoon, as then our scholars are most likely to be at home and disengaged. I am well aware that various circumstances require some of our scholars to be visited on other days of the week, but I think the regular monthly visitations might be made on Saturdays. If each teacher would visit only two scholars every Saturday afternoon, he might easily get through his class, (provided it be of moderate size,) in a month. We should thus all be engaged in this labor of love every Saturday afternoon; and surely it would be encouraging for teachers to reflect that all their fellow-laborers are out on the same errand at the same time. We know how encouraging it is to have the sympathy of others and know that they are engaged in the same exercise with ourselves; and I think, therefore, it could not but be encouraging to the Sunday School teachers to reflect that all their fellow-teachers are about the same work in other places.

A Sunday School Teacher.

Seminary, Oct. 29.

For the Churchman.

SELFISHNESS, NO. V.

The gratification of a selfish disposition, although so universally desired, is nevertheless one of the greatest sources of human misery. This is obviously true, for who has not remarked how fast the best traits of character disappear in the individual who takes selfishness for his guide? All the long array of thoughts, feelings and emotions upon which depends the happiness of man is annihilated, and the unhappy person receives in exchange the constantly receding shadow of enjoyments he can never reach. The heart that once throbbed with sympathetic joy at the evidence of another's prosperity, is now still as death except where its own fancied interest is concerned. The man who once drew from the ten thousand instances of daily occurrence the ecstacy of hope and fear, now walks in icy coldness through the streets, unmoved by every circumstance that does not immediately affect himself. He feels that channels of enjoyment which are open to others are closed against him, and the very trait to which he owes this inferiority prevents his discovering whence it springs, —for it has blinded him to all his faults. Were the whole of society composed of such beings, lamentable indeed would be our state. That such is not the case is owing wholly to the religion of Christ. The Saviour saw why men were not happier, and inculcated a course of conduct in which selfishness has no part. Ask the humble follower of his Master where, next to communion with his God, he finds the most elevated joys, and he will tell you, from his intercourse with his fellow men: that they have no happiness of which he knows that he does not share, no misery that does not afford him at least one gratification, the consciousness of possessing a feeling mind. But the Christian's enjoyment is not confined to this; he reaps the legitimate fruits of a spirit which prompts him to pour oil and wine into the wounds of the afflicted, to feed the hungry, clothe the naked and heal the broken heart. Base worldling, thou who walkest in no path but that in which thy appetites, thy avarice or ambition lead, knowest thou joys like these? No! all such selfishness has effectually placed beyond thy reach: forsake *it* or know not *them.*

Withered must be the best feelings of the man who can calmly detail the misery selfishness has occasioned its devotees. The blackest crimes are evidently its offspring, loss of honor and reputation among its conspicuous effects; but these are as nothing compared with its principal object,—the destruction of the soul. Yes, strange as it may appear, that propensity which would make the advancement of our own interest the principal end of our life, is continually employed in destroying our prospect of everlasting happiness. This inconsistency is only to be accounted for by the general truth, that whatever is earthly in its origin looks not beyond the limits of time. The habits of thought and action which selfishness induces, manifestly proves that it militates against our eternal welfare. The conduct that it occasions is directly at variance with the commands of God, and to think to obtain heaven without a compliance with his will, is an absurdity that needs no demonstration. The character of mind which a selfish disposition produces must be entirely unlike the redeemed in heaven. Our grossest ideas of that exalted state frown upon impurity in every shape. They remind us that "God is a spirit and must be worshipped in spirit and in truth." Place then a selfish mortal in that abode, and with all its glories it will be no heaven to him. No! a hell more dreadful for his soul you could not find. He has learned to worship himself, and not his Maker, and every anthem of praise with which those holy arches ring would writhe him with the bitterest pangs of envy and despair. Unable to join the sacred choir or participate in the general joy, his neglected, selfish soul would beg annihilation as the greatest boon; or if that should be denied, would seek in the deepest recesses of eternal wo to shut out the sight of happiness he could not share.

We have considered selfishness in its nature, manifestations and effects; we have seen that it is utterly base, an inseparable accompaniment of the meanest brute; we have seen it manifested in all that disgraces the human character; have beheld its effects in the loss of happiness here and felicity hereafter. What further inducement can we have to aim at its utter destruction? Christian brethren, let us arm ourselves with the Gospel-weapons, and as we value immortal souls, fight manfully against this universal foe. Let us begin the good work with ourselves, and chase away even the thoughts in which selfishness rules; and above all let us cast away all vain reliance on ourselves, and implore the aid of that "arm which is mighty to save." Thus and thus only shall we be enabled "to fight manfully under Christ's banner against sin, the world, and the devil, and to continue his faithful servants and soldiers unto our lives' end."

R.

For the Churchman.

Mr. Editor,—The notice of Mrs. Hannah More in your last leads me to trouble you with an extract, correcting her age as there given, from a private letter recently received from an esteemed friend in England. I enclose also, as interesting at the present moment, the proceedings to which it alludes, of a Wilberforce Meeting[*] in London. The name of the writer I know not why I should conceal, though having, I acknowledge, no right to make it known. It is that of Sir Robert Harry Inglis, the friend of Heber, Wilberforce and Thornton; in short, I may say of all that in England has been great and good during the last five and twenty years. In political life he is the successor to Sir R. Peel, as member from the University of Oxford, and as a leader of the Conservative party in Church and State; one of whom it is sufficient to say, that had that party many such, either leaders or followers, it would engage the confidence and draw down the prayers of all good men.

M.

Clifton, near Bristol, Sept. 9.

On Friday the 6th, I went to see our venerable friend, Mrs. Hannah More, who, for some years, had retired here. I found that in the preceding night a great change had taken place in her state, and she was gradually sinking; she was, indeed, dying all day; and on Saturday, the 7th, was summoned from this world. Though her mind had been somewhat eclipsed by her advancing years, (for she was in the 89th year of her life,) and though there was no longer any continuous flow of wisdom and piety from her lips, yet the devotional habits of her days of health gave even to the weakness of decay a sacred character, and her affections remained strong to the last. On Thursday last, as she became more evidently dying, her eyes closed, she made an effort to stretch forth her hands, and exclaimed, calling on her favorite sister, now for many years departed, "Patty!—Joy!"—and when she was no longer articulate her hands were clasped as in prayer. Her very intimate and attached friend, Mr. Harford, and I sat by her bed side; we bent, and in succession kissed her hand; and she, in turn, raised our hands to her lips. To myself it is a somewhat singular coincidence, that having seen, shortly before his death in London, our admirable friend, Mr. Wilberforce, and having attended his funeral, I should, at so short an interval of time, but at a distance in point of place, have been permitted to see almost the last of one of his most intimate friends, herself eminent in Christian character, and with whom he had taken counsel for nearly half a century. Knowing the value which you attach to both, I have no scruple either in giving you these details, or in enclosing to you for your information the resolutions which we adopted in London in reference to Mr. Wilberforce. The mode in which his funeral was attended, is a bright spot in the national character in the midst of many unfavorable symptoms: men of all ranks, parties and creeds concurred in doing honor to him; some from gratitude for his inestimable book, or from admiration and respect for his Christian character, others (perhaps the much larger number) from sympathy with his views in the abolition of the slave trade; but still, round his grave, there they all stood, united for once in one common object. Two of our royal dukes, who differ altogether in politics; the Duke of Wellington and Lord Brougham; Sir Robert Peel and Lord Althorp; a High Churchman and a Socinian; a Methodist and a Roman Catholic.—We hope to have a Wilberforce Missionary in Western Africa or in Jamaica.

---

[*] This document the Editor of the Churchman has taken the liberty of reserving for next week, when it will be published with others of a similar kind.

The love of God and the world are two different things; if the love of this world dwell in you, the love of God forsakes you; renounce that and receive this: it is fit the more noble love should have the best place and acceptance.

THE CHURCHMAN.

SATURDAY, NOVEMBER 9, 1833.

BISHOP ONDERDONK'S APPOINTMENTS.

November 10, 23d Sunday after Trinity, St. Ann's Church, Brooklyn.

Bishop Onderdonk proposes holding the annual confirmations in this city for the present season, as follow:—

First Sunday after Christmas, December 29, St. George's Church; First Sunday after Epiphany, January 12, Zion Church; Septuagesima Sunday, 26, St. Philip's Church; First Sunday in Lent, February 16, St. Luke's Church; Fifth Sunday in Lent, March 16, St. Thomas' Church; First Sunday after Easter, April 6, All Saints' Church; Fourth Sunday after Easter, 27, Ascension Church.

TO CORRESPONDENTS.

The Irish Episcopal Catechist is in type, and we regret that the press of matter compels us to deprive our readers this week of so great a treat. It might have been inserted in part, but its interest is such that we were unwilling to divide it. We welcome the new correspondent as a highly acceptable and useful writer.

It will be seen by the following documents that a negotiation, which has been for a few weeks pending, has at length terminated in the union of the Episcopal Watchman with the Churchman. The addition of several hundred to the number of the constant readers whom his labors are intended to influence, devolves on the Editor of the Churchman an increase of responsibilities, and affords new motives to exertion. Correspondents, also, it is hoped, will recognise in the change a fresh incentive to extend to the Editor their friendly assistance. Without their aid the Churchman will be necessarily deficient, but with their cordial co-operation it may be rendered, what it aspires to be, and what from its local position and the auspices under which it is published it ought to be, the first religious periodical of its kind in the country. But the Editor, it should be remembered, can do no more than guide the helm; it is the breath of his correspondents that fills the sails and gives spirit and interest to the voyage. It is proper especially to express the hope that the patrons of the Watchman will transfer their affections to the Churchman as well as their names, and that the same pens which have gained a reputation for the one will be employed to augment the usefulness of the other.

Under the impression that a greater quantity than formerly of original matter will be communicated, and as a pledge of the devotion with which he purposes to discharge the labors of his office, the Editor of the Churchman will, from this time, resume the entire charge of the paper. "Sunday Schools" will no longer be continued as a permanent heading, though the subject itself shall receive a due degree of attention. To the Rev. Brother who has, for some time past, so zealously conducted this department, the Editor tenders his thanks, together with the respectful assurance that as a correspondent, on the subject of Sunday Schools or any other, he shall always be welcome to the columns of the Churchman.

The following preamble and resolutions were adopted by the clergy of the Diocese of Connecticut, at a convocation recently held in the city of Norwich.

"Whereas it is understood that the present number of subscribers to the Watchman will not enable the Publisher to continue that work:

"*Resolved*, That we are willing for ourselves, and will use our influence to obtain the consent of our parishioners, to transfer the list of subscribers to the proprietors of the Churchman on the following terms, viz.

"The present subscribers to the Watchman to receive the Churchman in its stead, on the same terms as those on which the Watchman is now published."

By the above preamble and resolution it will be seen that the subject of a transfer of the Episcopal Watchman to the proprietors of the Churchman has been matter of consultation with the clergy of the Diocese of Connecticut. In pursuance of their advice a transfer has been made, and hereafter the subscribers of the Watchman will be served with the Churchman, *until the expiration of their respective subscriptions*, on the same terms on which they were to receive the former paper.

The Publisher of the Watchman does not deem it necessary, in taking leave of his subscribers, to say aught concerning the paper which is substituted. Its character and standing are too well known to Churchmen to require his recommendation, and he doubts not that the change will be both acceptable and advantageous.

The cause leading to this change is expressed in the preamble above, viz. a want of sufficient patronage. Why this should have been, it is needless at this time to inquire; but now that New-England has no Episcopal paper of her own, it is not too much to expect that efficient support from that quarter will be given to the paper which a convocation of a part of her clergy has recommended.

All unsettled accounts of the Watchman are to be settled with the proprietors of the Churchman, to whom all remittances hereafter must be made.

David S. Porter,
Former Publisher and Proprieter of the Episcopal Watchman.

The Publishers of the Churchman, in assuming the additional responsibilities which devolve upon them by the assignment of the subscription-list of the Episcopal Watchman to their paper, feel bound to express their gratitude for the general promptness and punctuality with which their undertaking has been hitherto supported, and to express their full confidence that the same cordial and timely attention to their just claims will be manifested in the new sphere to which the Churchman is now introduced. Fully satisfied that the highly respectable sanction under which the transfer of the subscription list of the Watchman has been made, (wholly without solicitation on the part of the Publishers of the Churchman,) will secure the good-will and patronage of all concerned, they are nevertheless aware that some slight inconveniences may be expected to result from the amalgamation of lists comprising subscriptions to similar works, in adjoining sections of the country, but on terms slightly differing. No pains shall be spared on the part of the Publishers to obviate these, as far as in their power; and in return they ask the kind co-operation of *all their new subscribers*. Some among these will become receivers of *two copies* of the Churchman: such, it is hoped, will take the pains to procure the name of a friend or neighbor for the duplicate which they may not choose to retain themselves. *All* are respectfully reminded that *for the ensuing six months*, (or the period of their respective subscriptions,) the terms of their subscription to the Churchman will continue the same as when made to the Watchman; but that at the expiration of that time, their subscriptions, if continued, will be at the same rates with the former subscribers to the Churchman, *viz. Two Dollars and fifty cents* per annum IF PAID IN ADVANCE; or *Three Dollars* if not advanced.

France.—In announcing, a few weeks since, the attempt made to establish a Sunday School in connexion with the Church of the Holy Spirit, in which instructions were to be given in the French language, we hazarded a remark which to many may have seemed chimerical, but which we have seen no reason to retract, that the measure was important, viewed in its possible and even probable bearings on the state of religion in France. A Sunday School may seem a small affair to influence the character of a people. But it is in the course of Providence, especially in the spiritual world, that the effect should be disproportioned to the cause. The kingdom of heaven is a little leaven or a grain of mustard seed: every word or action may, or rather must, become the first term of an infinite series of effects. *To despise the day of small things* is, therefore, alike unphilosophical and unscriptural.

And if there be a country on the face of the globe for which more than others we should implore the blessings of Christianity, that country is France: and if there ever were a time in which that country was peculiarly prepared for the reception of these blessings, that time is the present. What name is there that has power to awaken so much of the poetry of religious sentiment in the bosom of the Christian scholar as France? Palestine is identified with the history of our faith, as the theatre on which the benevolent designs of God to a fallen race were embodied in the stupendous facts of redemption. Greece and Ionia were the scenes of the labors and sufferings and martyrdom of the inspired men who first published the news of salvation. Sacred be these names, and entwined with the holiest recollections of the Christian! But when the Gospel was published anew, new scenes of suffering were enacted, and foremost among those who bled, and bled in vain, for the regeneration of their native land, were the sons of France. Germany was the cradle of the Reformation, England its bulwark, Switzerland its congenial soil: these countries adopted the cause, and have never ceased to reap its glory and its blessings. But France, unhappy France, ardent in her struggles alike for liberty and religion, has in vain expended her blood and treasure for both. Nowhere was the cause of the Reformation more zealously espoused or more courageously advocated. Nowhere did the doctrines of the Reformation, both political and religious, promise to take root more easily than in the generous affections of the French. But the Gospel of Christ has no affinities by which to coalesce with the natural heart. Rather it produces a conflict among the elements of human nature; and even where its truths are most clearly exhibited, and its invitations most affectionately enforced, no vigor of intellect nor warmth of temperament has ever availed to prevent the manifestation of the determined spirit of opposition: nay, it happens, by a fixed law of nature, that the opposition which it provokes is in proportion to the strength and ardor of the mind which it assails. So it proved with France. For a long time, and by a course of remarkable providences, the Head of the Church seemed to aim at her delivery. Thousands were the prophets whom he raised up to plead his cause. But the offer of mercy was rejected. Luxury and tyranny, and all the strong holds of the prince of this world were summoned to put forth their strength; until, at length, the spirit of persecution which had manifested itself on the first preaching of Calvin and Beza, and which, by the operation of the causes in which it originated had continued to increase as Christianity continued to spread, was concentrated in that bloodiest of all human measures, the revocation of the edict of Nantz. Then it was that the Saviour seemed to turn, in the course of his providence, from this devoted land, with the exclamation with which he turned in person from Jerusalem —"Thou that killest the prophets and stonest them that were sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate: For I say unto you, ye shall not see me henceforth till ye shall say—Blessed is he that cometh in the name of the Lord!" And if sufferings, to which desolation were a blessing, could have prepared a people to hail the coming of Him who scatters the joys of civil and religious freedom in his train, surely France would now be ready to exclaim, *Blessed is he that cometh in the name of the Lord!*

But is this time at hand? This is a question which facts of great interest may be brought to illustrate. But we have already approached our limits: what we have further to say must be deferred to a future number.

We are authorized to state that the Rev. Jonathan M. Wainwright, D. D., has resigned the rectorship of Grace Church in this city, with a view to the acceptance of the charge of Trinity Church, Boston.

The importance of these churches, and the prominence of the clergyman for whose services they have competed, render this movement one of much interest in our communion, and requiring to be placed in a correct light; and it is therefore with regret that we have noticed several contradictory rumors which we know to have been wholly unauthorized. With an exception, of course, in favor of the parish who are for the future to enjoy his ministrations, the departure of Dr. Wainwright will excite universal regret. He relinquishes the society of brethren who love and respect him; he leaves a community in which he has acquired a large and merited influence; and he is to be severed from a congregation who are united in a cordial preference for him as a pastor, who have evinced their attachment by lavishing on him every temporal comfort, and with whom, to a remarkable extent, the pastoral relation has been cemented by the ties of personal friendship. But no local or personal partialities should interfere with the claims of the church at large: and after making all allowances for the revival of old associations and intimacies, the sacrifice which Dr. Wainwright makes is such, that it is hard to assign an adequate motive for the change, unless it be a paramount sense of duty to the Church. The charge to which he is called is understood to be one of much delicacy and importance; and it is the knowledge of this fact, together with the belief that Dr. Wainwright is actuated by a well-founded consciousness of possessing the peculiar qualifications which the station demands, that induces his friends to acquiesce in the propriety of a measure which, on personal considerations, both they and he have much reason to regret.

AMALGAMATION SOCIETIES.—We lately gave our readers the appeal of "Consistency" to the Presbyterian Church in favor of *sectarian* institutions. (It will sound oddly, for a long time, to take the italicized word in a good sense: but a change of opinion begets necessarily a change of language: and as the rage for amalgamation is passing by, the word *sectarian*, which was but lately a species of defamation, is coming into good repute.) About the same time the Christian Advocate and Journal laid the same argument before the Methodist denomination, accompanying it with some prefatory remarks, which we this day present to our readers. We laid them by at the time, intending to give them in part, but, on further thoughts, as the subject is one of much interest, have concluded to give them entire. The Methodists, it will be seen, arrogate too much to themselves, and do manifest injustice to the Protestant Episcopal Church. It is implied in their article (which will be found in another column) that the Methodists originated all sound views on the subject, and that other denominations followed in their wake. This may be true of those denominations that surrendered their own institutions or merged them in a general Union. But the Protestant Episcopal Church was not of that number: it is not true, for instance, that she has withdrawn from the Sunday School Union, for, as a body, she never joined it: she has always preserved her individuality, and made prominent those features which distinguish her from surrounding sects.

The Presbyterian writer, of whom we first spoke, in reply to some exceptions that were taken to one of his statements, thus concludes:

"I know, Mr. Editor, that my proposition is regarded by some as an attempt to retard and defeat that happy Union of all sects in doctrine, discipline, and practice, which, when possible, is so much desired; but, Sir, I would not seriously argue for a moment with any man who is so wild and visionary in his views and plans, as to expect or seek an amalgamation at the present time. It has by no means been made to appear, except in the vagaries of an extravagant imagination, that an amalgamation is now either possible or preferable to the harmonious and separate action of the different denominations. I am a *sectarist.* Consistency requires me to be so. But I disclaim utterly both the name and the spirit of a *bigot.* The greatest bigots are those of the anti-sectarian sects. The boasted liberality of the present day is, not that the boaster should give up his peculiarities and adopt the creed of others, but that all others should renounce their peculiarities, and adopt his creed, if peradventure he have one. *Truth* is sectarian, for it will not countenance, much less amalgamate with error, even of the slightest shade. "CONSISTENCY."

WE think but little of the annexed anecdote, either as an argument or an illustration: it will have weight (or rather interest) with many, and therefore we give it: but of the thing insisted on there can be no doubt. *Deity* is the abstract term: it represents the idea of the divine essence: GOD is the concrete, and is the name of the Divine Person. In any disquisition on the nature of GOD, the word Deity may properly be used. But in a plain sermon, intended to influence the minds of accountable and sinful creatures with the apprehensions of judgment and the desire of salvation, it ought seldom, if ever, to find a place. The preacher may say "GOD commands you," or "the Deity commands you:" but the former phrase is better English, and the use of it is more philosophical and more scriptural: it conveys a clearer representation to the understanding, and comes home to the conscience with tenfold power.

ANECDOTE OF REV. SAMUEL KILPIN, OF EXETER, ENGLAND, EXTRACTED FROM HIS LIFE FOR THE CHRISTIAN INDEX.—At one time while preaching, but not in his own pulpit, he mentioned the great GOD by the name of "the Deity." A sailor, who was listening, immediately started from his seat, his elbows fully spread, and exclaimed aloud, "Deity, well, who is he? is he our GOD-A-MIGHTY?" The attendants were about to turn him out; but the minister stood reproved, and requested him to resume his seat, with the remark, "Yes, my friend, I did mean the ALMIGHTY GOD." The sailor rejoined, "I thought so, but was not quite sure; I never heard that name before." The humble minister replied, "You had a right to inquire, I was to blame; while delivering GOD's message of mercy and justice to immortal souls, I ought not to have given my divine Master a name which prevented the message from being understood." "Thank you, Sir," was the sailor's reply; and he looked as though he would have devoured the remaining part of the sermon. After the service he came and begged pardon for the interruption, and, with a sailor's frankness, requested the kind gentleman to take some refreshments with him to make it up.

This incident led Mr. Kilpin to very serious reflections relative to his important office. He stood as an ambassador for CHRIST, entreating his congregation in CHRIST's stead, "Be ye reconciled unto GOD." He stood between the living GOD and dead sinners, who were on the verge of death and hell. He thought that one sermon might be the means of rescuing souls from eternal misery, or might prove a savor of death unto death! What an awful and responsible situation! Here is a poor sailor, with scarcely any means of information relative to the importance of his soul, consequently one of the most important persons in the house of GOD; he is interested in the subject, when by employing language which he does not understand, his mind is taken from awful realities, and fixed on the meaning of words. Alas, alas! how did the Saviour act? He so preached that the common people heard him gladly. Was this for the want of higher language, or a superior style, or from ignorance? No, from neither, but from a knowledge of the value of the soul—the love of souls.—*Western Recorder.*

SOBRIETY.—The Gospel Messenger, with venerable gravity, bestows the following well merited rebuke on our presumption for issuing a recent PROTEST "in the name and in behalf of the Protestant Episcopal Church in these United States." The Churchman must not imitate the Messenger in descending to personal allusions; but perhaps "our young brother" himself (he hopes without offence) may be permitted to retort;

> Sic fatus senior; telumque imbelle sine ictu
> Conjecit.
>
> So spake the sire; and straight with trembling arm
> A feeble javelin threw.

Protestant Epis. Pulpit.—The last Churchman has issued a protest, of a somewhat formidable aspect, against this periodical "being considered as its name imports, a fair specimen of the preaching of our Church." We are not ourselves materially concerned for the reputation of the Pulpit, though one humble effort of our own appears in its pages, and we should not have noticed the opinion of the Churchman, had it not struck us as a singular statement, that a work containing the sermons of six or seven of our Bishops, and several of the elderly and respectable clergy of the country did not present a specimen of the preaching in our Church. The "WE PROTEST" is sometimes well enough from the editorial chair, but by whom our young brother has been authorized to utter it "in the name and in behalf of the Protestant Episcopal Church in the United States" we are not informed, and we leave others to pronounce upon the kindness and propriety of questioning the sincerity of "our newspapers at home, and the reviewers abroad," which have given "complimental notices of the work."

THE MISSIONARY RECORD, the record of destitution abroad and lethargy at home, subjoins to the statement, which will be found under the head of Intelligence, the following appeal in behalf of Western Missions. May it speed to every heart!

"One moment's thought upon the thousands in our Western forests, who are doomed to an entire privation of the public means of grace, and denied by the hardships of their condition, the ability of procuring these blessings, will be sufficient, we should think, to awaken a proper sympathy in their behalf, and to prompt the determination and effort to supply immediate and adequate relief. Especially ought this to be the case when it is further considered, that among these multitudes there are many who are bound to us by a community of faith and worship, who have on that account peculiar claims upon our commiseration and assistance, and who are looking to us as the only means, under GOD, of delivering them from the evils to which they are subjected, and of providing for them those privileges which we possess in such rich profusion."

LITERARY.

President Dwight's Decisions of Questions discussed by the Senior Class in Yale College in 1813 *and* 1814. From Stenographic Notes, by THEODORE DWIGHT, jun. New-York: Jonathan Leavitt, 182 Broadway. Boston: Crocker & Brewster, 47 Washington-street.

DR. DWIGHT's System of Theology has passed through eight or ten editions in this country and thirty-four editions in England. His decisions of questions will therefore in all probability attract notice. The work, however, must be received with those allowances suggested by the title-page. It is not such a work as Dr. Dwight himself would have given to the public: there is nothing in it elaborated: it contains merely the off-hand remarks of the teacher, on questions of interest, in familiar intercourse with his pupils. This fact gives the present volume not a greater but a peculiar value. The reputation of Dr. Dwight is too firmly established to be affected by a publication of this sort, and therefore without any injury to the author, the student of his works may be gratified by a specimen of his literary conversation. On the very first page the reader meets with an original observation, characteristic of the acuteness of the author and evidencing the authenticity of the work. The custom of calling men "beings" instead of "creatures" was introduced, he tells us, by the French Atheists, with a view to avoid the acknowledgment of the Creator: hence, he adds, arose the common phrase "to put an end to existence" instead of "to kill." Now and then in reading the volume we come to the germ of a valuable thought. We turned with some interest to the question, "Ought emulation to be encouraged in schools?" as one which must have received much of Dr. Dwight's attention, and on which the opinion of so good a Christian and so able a man was worth having. We found some ingenious but desultory observations without any satisfactory result. He condemns emulation as a motive very strongly, but, if we understand him right, advocates the adoption of it as a necessary evil.

Companion to the Christian Lyre: comprising the Hymns of the Lyre, with Additional Hymns. By JOSHUA LEAVITT. New-York: Jonathan Leavitt, 112 Broadway. Boston: Crocker & Brewster, 47 Washington-street.

Pious Thoughts for Daily Meditation, selected from Fenelon, Baxter and others. By JOSHUA LEAVITT. New-York: Jonathan Leavitt, 112 Broadway. Boston: Crocker & Brewster, 47 Washington-street.

THE great merit of a compiler of hymns is not to collect good hymns, but to omit bad ones. There are many of acknowledged excellence, from which it is easy to select; there are many also, adapted to popular airs, which are written in bad taste, and tainted with doctrinal error, and which, consequently, tend to pervert and degrade the faith of those who use them. It is enough, then, to condemn this volume to say, that with some good hymns are mixed others which are extremely objectionable.

That we may not be thought to do injustice to the book, we shall request the reader to open it, say at p. 74, and there we have a strain quaint and homespun as Thomas Tusser's Georgics:

> "Time flies, man dies,
> Eternity 's at hand;
> What 's best, my rest
> Is in Immanuel's hand."

The next hymn begins—

> "To heaven I 'm bound with prosperous gales;"

And in the next the believer, with a pride and assurance little consonant with Christian humility, is made to exclaim:

> "On the wings of his love
> I was carried above
> All sin, and temptation and pain."

The other volume has an alluring title; Fenelon and Baxter are admirably good, and their "pious thoughts" we should be happy to have familiar to every mind. But we recommend our readers to purchase Fenelon and Baxter by themselves, or else take them from the hands of an approved and responsible editor. When they buy selections from Fenelon, Baxter and others, edited by they know not whom, they get they know not what. Here, for instance, appended to these Pious Thoughts, is an Essay on Spiritual Declension, and the Means of Revival; and another on Regeneration, under the title, "Holiness and its Evidences." In the former of these, p. 142, we have something more than an intimation that the primitive Christians had less light than shines in these days of modern illumination; and p. 164 we are exhorted not to be "raking over the rubbish of our past life in search of evidence that we are Christians," but to be assured that "let our past character have been what it may, and let our conversion be ever so doubtful, if we can *from this time* relinquish all for CHRIST, eternal life is before us." And if the reader turn to the latter, instead of the edifying matter promised by the title, he finds an elaborate definition of regeneration according to the metaphysics of the new divinity. Both, of course, contain much that is excellent, but this is the way with error, "who seldom," as an old divine expresses himself, "walks abroad the world in her own raiments, but always borrows something of truth to make her more acceptable to the world." We had rather Episcopalians would use works of practical piety, written, or at least edited, by authors of their own communion. We acknowledge our obligations to the *orthodox* of other denominations; but in the present day, when we leave our own fold, it is hard to say who are orthodox and who not.

PROTESTANT EPISCOPAL PRESS.

THE Fifth Annual Meeting of the Stockholders of the New-York Protestant Episcopal Press was held, pursuant to resolution of the Special Meeting of the Board of Trustees of September 30th, notified by advertisements in the public papers, in the room in the rear of St. John's Chapel, in the city of New-York, on Wednesday, October the 2d, 1833; the Rt. Rev. Benjamin T. Onderdonk, D. D., in the chair.

The Rev. W. R. Whittingham was appointed Secretary.

On motion, *Resolved*, That the Society proceed to the election of five Trustees, to constitute Class Third of the Board for the ensuing year, whose time of office expires in 1836.

The *Rev. William Berrian, D. D., Henry Cotheal, Lewis Curtis, James F. De Peyster,* and *Charles Keeler*, were thereupon chosen.

The meeting then adjourned *sine die.*

Attest,
W. R. WHITTINGHAM, *Secretary.*

At a Special Meeting of the Board of Trustees of the Protestant Episcopal Press, holden on the 16th of October, 1833, the following gentlemen were duly elected to their respective offices for the ensuing year.

The Rev. JONATHAN M. WAINWRIGHT, D. D., 1st *Vice-President.*
CHARLES KEELER, 2d *Vice-President.*
HENRY COTHEAL, *Treasurer.*
Rev. W. R. WHITTINGHAM, *Secretary.*
BENJAMIN M. BROWN,
LEWIS CURTIS,
GEORGE C. MORGAN,
CHARLES N. S. ROWLAND,
FLOYD SMITH,
} *Standing Committee.*

Attest,
W. R. WHITTINGHAM, *Secretary.*

PROCLAMATION.

By WILLIAM L. MARCY, *Governor of the State of New-York.*

DURING the present year, the beneficent Ruler of the Universe has been pleased to dispense, in a liberal measure, his bounties and his blessings to the people of this State. Peace and tranquillity have prevailed throughout its whole extent; our free institutions, securing to us the full enjoyment of our civil rights and religious privileges, are unimpaired; our establishments for education continue to dispense the treasures of knowledge to the rising generation; our harvests have been unusually abundant; and industry in all the diversified pursuits of our citizens, has been bountifully rewarded. While many other parts of our common country have been afflicted with a most destructive pestilence, the inhabitants of this State have been exempted by a kind Providence from its visitation, and signally blessed with an unwonted degree of health. Entertaining sentiments becoming a moral and religious people, it is our sacred and solemn duty to express, in a public manner, the homage and gratitude due to our Divine Benefactor, for the manifold favors he has been pleased to bestow upon us:—

I do, therefore, in conformity to usage, most respectfully recommend, that *Thursday, the fifth day of December next*, be observed as a day of public PRAYER AND THANKSGIVING by the people of this State.

Given under my hand, and the privy seal of the State,
L. S. at Albany, this twenty-eighth day of October,
one thousand eight hundred and thirty-three.

Calendar.

November 10.—23d Sunday after Trinity.
——— 17.—24th Sunday after Trinity.
——— 24.—25th Sunday after Trinity.
——— 30.—St. Andrew.
December 1.—1st Sunday in Advent.
——— 8.—2d Sunday in Advent.

OBITUARY.

DIED.—In this city, on the morning of the 1st inst., after a short illness, Mrs. Eliza Noel Davidson,* wife of Doctor Richard Davidson, and daughter of John Pintard, LL. D., of the city of New-York.

The death of this lady has spread a universal gloom, not only through her family, whose loss is irreparable, but also the large circle of friends, among whom she has for many years moved, and by whom she was, in no ordinary degree, respected and beloved. Mrs. Davidson filled the maternal office—an office superior in its importance and responsibilities to any other which Providence has assigned to mortals, with singular fidelity and most conscientious devotedness to the welfare of her afflicted husband and bereaved children. Her character, as a wife and mother, was justly regarded by her intimate acquaintances to be a model—a character, which it is gratifying to remember—a character in which affection, prudence, refinement, and Christian excellence were gracefully blended.

The writer of this short tribute to her memory, has often listened to the just and impressive sentiments which she habitually entertained concerning the obligation of a mother to furnish her children with seasonable and efficient instruction on the subject of religion. She held it to be the dignified prerogative of a mother, to receive immortal spirits pure from the hand of their Creator, to guard their innocence from the pollution of evil, to watch their opening faculties, to teach them to lisp the address Father in heaven, to lead their tender affections to the great Source of being, and early to guide their minds to the perception of those laws of duty, which constitute the light and bliss of the celestial world.

For many years Mrs. Davidson was a true, consistent, and exemplary professor of the religion of JESUS CHRIST. Her views of GOD were not of that narrow and gloomy cast, which chain and contract, instead of unfolding the mind. To live religiously she did not think herself called to give up the appropriate pursuits and gratifications of human nature. She believed that religion was in harmony with intellectual improvement, with the pleasures of imagination and society, and with all the amiable and kind affections. Her piety, therefore, though firm, was attractive, cheerful and lovely. When called to pass through the dark valley, she obeyed the summons with entire resignation, and a sustaining confidence full of hope and immortality. Her future existence, we trust, will be passed among angels and the spirits of the just, in their interminable progress in knowledge, holiness, and virtue.

> Thou art gone to the grave, but we will not deplore thee,
> Though sorrow and darkness encompass the tomb;
> The Saviour has pass'd through its portals before thee,
> And the lamp of his love was thy guide through the gloom.

New-Orleans Bulletin.

---

* Mrs. Davidson was of Huguenot descent.

INTELLIGENCE.

DOMESTIC.

ORDINATION.—On Sunday, Nov. 3, 1833, the 22d Sunday after Trinity, the Right Rev. Bishop Onderdonk held an Ordination in St. Peter's Chapel, in this city, when the Minister of the Parish, the Rev. Benjamin I. Haight, was admitted to the holy Order of Priests, and Mr. Archibald S. K. McCallum was ordained Deacon. Morning Prayer was read by the Rev. Dr. Wilson, and the Lessons by the Rev. Orange Clark. The candidate for Priests' Orders was presented by the Rev. Dr. Turner, and the candidate for Deacons' Orders by the Rev. Mr. Clark. The sermon was preached by the Rev. Professor Turner, and was the Annual Sermon before the Students of the General Theological Seminary, on occasion of the Matriculation of the newly admitted members of the institution.

CLERICAL CHANGE.—The Rev. Henry R. Judah has been elected Rector of St. John's Church, Troy, in the place of the Rev. Mr. Hooker, resigned.

From the New Bedford Gazette, Oct. 3d.

Episcopal Church.—A meeting was held on Wednesday evening at the Mechanics' Hall, according to previous notice, when services were performed by the Rev. Mr. Howe, of Roxbury, and Rev. Mr. West, of Newport, in conformity to the rules of the Protestant Episcopal Church. The audience was much larger than could have been anticipated, considering the state of the weather, and the services were listened to with profound attention. At the close of the meeting an invitation was tendered for such to remain as were in favor of establishing an Episcopal Church in New Bedford. A large and respectable number complied with the invitation, and were addressed at some length by Rev. Mr. West, who entered warmly into the necessity of an immediate effort to promote this object. A series of resolutions were then adopted, and the requisite number of Church Officers immediately elected. From what we can learn, there is every reason to believe we shall soon be able to inform our readers of the appointment of a pastor, and the erection of another church to beautify our thriving village. We understand the meeting adopted the name of *Christ Church.* We wish it complete success.—*Episcopal Recorder.*

In Michigan there are two Missionaries, whose united salaries amount to $450 per annum. In Kentucky, one Missionary, salary $100. In Ohio, two Missionaries, united salaries $300. In Illinois, one Missionary, salary $200. In Florida, two Missionaries, united salaries $600. In Alabama, one Missionary, salary $300. Total $1950.

The Executive Committee are also making efforts to obtain the services of persons competent to Missionary duty at Liberia, in Africa, for whose support a considerable sum will be required.

Appropriations for which the Society stands pledged:

Niles' Settlement, Michigan Territory,		$200
Navarino	do.	250
Detroit,	do.	250
Tecumseh,	do.	150
Oneida Indians,		300
Bangor, Maine,		200
Kentucky,		250
Tennessee,		500
Tallahassee, Florida,		250
Indianapolis, Indiana,		200

It is reasonable to suppose that requests will be received by the Executive Committee from destitute Churches in different parts of our country for additional appropriations.

For outfits there has been paid since May last, the sum of $250;—still to be advanced for the same purpose $225. Total, $475.

Green Bay Mission.—The salaries of the seven individuals connected with this establishment, (exclusive of subsistence,) amount to $1650. Expenses on account of provisions, clothing, medical attendance, &c., about $4000. Total, $5650.

Greek Mission.—The salaries of the five persons engaged in this enterprise, (inclusive of subsistence,) amount to $2350. Expenses on account of schools about $1500; on account of the press about $1500. Total, $5350.

Contingent Expenses—Including the late General Agent's salary, Secretary's salary, publication of the Missionary Record and Society's Annual Report, rent of office, fuel, stationery, &c. &c., about $3100.

From the above representation, it will be seen that the sum of $20,000 at least, will be requisite to enable the Society to fulfil the engagements already entered into, or contemplated. And who that reflects upon the objects of the Institution and the great work which it is endeavoring to advance, will not consider it a privilege to contribute, as GOD has prospered them, to the raising of this amount?—*Missionary Record.*

Church in Ohio.—We have received some further notices of the late visitation of Bishop McIlvaine. The following, concerning one or two feeble parishes which he visited, will doubtless be interesting to our readers.

October 1.—Consecrated Christ Church, Windsor, Ashtabula county, Ohio—a very neat and well-finished edifice, erected by very strenuous and persevering effort on the part of a congregation which has been sustained almost exclusively by lay-reading. It stands in a lot, which, for the purpose of giving the building room, has just been cleared of the native forest, except the stumps of its old and venerable inhabitants. So near does the border of the remaining wilderness still stand to the walls of this interesting sanctuary, that the Bishop, while walking after the consecration at the side of the church, was near being crushed by the limbs of a tall maple which under the force of a sudden flaw of wind in its top, was prostrated, without the least notice, at his side.

October 3.—Consecrated St. James' Church, Batavia, a becoming edifice, rather smaller than the other—but sufficient for the present flock. This Church, like that at Windsor, has been erected without any ministry other than that of a very few scattered services from passing clergymen. The congregation, from its organization to the present time, has depended, and been obliged to depend, on lay-reading. The members seem to be remarkably affectionate and harmonious—animated by a strong desire for the promotion of the best interests of the congregation. Here, as well as at Windsor, a diligent and faithful parish minister would have a most encouraging field, and would be most affectionately welcomed.—The two parishes could be advantageously united under one Pastor and would soon grow, by a good ministry, into beauty and strength. The whole neighborhood is a missionary field. Many points, within convenient reach, would soon yield an increase to occasional efforts on the part of a faithful Pastor at Windsor and Batavia.

At the latter, the Bishop spent two days; on the first of which, he preached in the morning on *the essential elements of the Christian character*, as a preparative to the ordinance of Confirmation. In the afternoon, he met by appointment, the candidates for Confirmation, examined, instructed, exhorted and prayed with them; immediately afterward, he met by appointment, the Vestry and Communicants, instructed the former in their appropriate duties, and exhorted the latter to holiness of life and zeal for all good works as the only way to adorn religion and the best way to answer surrounding prejudices against their Church. After praying with all, the Bishop proceeded with them to the church, and preached on the duty of public, family and private prayer. The next morning after the consecration of the church, the Bishop gave a brief history of forms of prayer and of our own in particular, and then proposed and answered questions relative to the meaning, reasons and uses of the Liturgy. Fifteen persons were then confirmed, all of whom, it is believed, subsequently came to the communion. The latter ordinance was administered in the afternoon to about fifty Communicants, after a discourse on *the spirit of an acceptable guest at that table*, by the Bishop. Service being ended, the Vestry was convened for the purpose of receiving some final instructions from their Diocesan.

Who will go in the spirit of one that minds not high things and can take pleasure in these two plain, country parishes, where there is no village, but plenty of work and of want and of desire and of prospects of usefulness? Who will go? He must be a missionary having a thorough spirit of devout love to CHRIST and zeal for the salvation of souls.—*Gambier Observer.*

Catholic Provincial Council.—This assembly is now in session in this city—it was opened formally yesterday in the Cathedral. The Most Rev. Dr. Whitfield, of course, presided, as Archbishop of Baltimore, and celebrated the Mass of the Holy Ghost on the occasion. The other Bishops present were the Right Rev. Dr. David, from Bardstown—the Right Rev. Dr. England, of Charleston—Right Rev. Dr. Rosati, of St. Louis—Right Rev. Dr. Fenwick, of Boston—Right Rev. Dr. Dubois, of New-York—Right Rev. Dr. Kenrick, of Philadelphia—Right Rev. Dr. Rese, of Detroit—and the Right Rev. Dr. Purcell, of Cincinnati. The only Bishops who were not present, are the Right Rev. Dr. Portier, of Mobile, (who arrived this day,) and the venerable Dr. Flaget, of Bardstown, the Senior Suffragan, whose delicate state of health did not permit his travelling hither. A large body of Priests, selected by the Prelates as advising Theologians, filled the chancel. The appearance of the sanctuary was exceedingly striking: the Bishops wore capes and mitres, and were seated at each side of the altar; the Priests in their sacred vestments occupied the front before the platform. After Mass, the Bishop of Charleston delivered a discourse on the nature of Church Government, the object and utility of Councils, and the peculiar benefits likely to arise from their celebration in this country. The Prelates hold their legislative sessions daily every morning at 9 o'clock; the consultations of the Prelates and Theologians take place in the afternoon at 4 o'clock.—*Baltimore Gazette.*

Clergy.—The number of clergymen in the State of New-York is about 1750; of which number the Presbyterians have about 500, the Baptists about 450, the Methodists about 400, the Episcopalians about 165, the Reformed Dutch rather more than 100; the remainder belong to various other denominations. It is estimated that the salaries of the clergymen average about $500 each—making an aggregate sum of $875,000. But we consider this estimate too high. We do not believe the average is over $400, if it is even as high; for no class of professional men are so poorly paid as clergymen. Some, to be sure, have liberal, and a few extravagant salaries; but a large majority, and particularly among the Methodists, are but poorly paid for their laborious duties. The number of churches and meeting houses in the city of New-York, is 125—which allowing that each cost $16,000, have been built at an expense of $2,000,000.

A clergyman in Virginia writes, that in the five counties of Floyd, Patrick, Henry, Pittsylvania, and Franklin, containing a population of about 60,000 persons, there are not more than six Sunday Schools.—*S. S. Journal.*

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of *five dollars* from "A Friend," for the relief of the Church in Florida. Also, by the hands of Mr. John N. Sayre, *two dollars and a half*, being the savings of two small children, and designed by them to be equally divided between the Green Bay and the Greek Mission.

JAMES SWORDS, *Agent, &c.*

November 6, 1833.

Contributions and donations will be thankfully received, if left addressed to the Agent, at the Book-store of Swords, Stanford and Co., No. 152 Broadway; at the office of the Washington Insurance Company, corner of John and William Streets; or at his dwelling, 87 Leonard Street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE Treasurer of the Protestant Episcopal Tract Society acknowledges the receipt of the following sums, viz.

1833.		
Oct. 25.	From 3 new subscribers,	$3 00
	2 subscriptions collected,	2 00
	From Oliver Sheple, Lowell, Mass.,	3 68
28.	Donations from 3 friends to this Institution,	6 00
Nov. 1.	From Christ Church, Oswego, Oswego county, N. Y., per Rev. J. McCarty,	2 00
		$16 68

THOMAS BROWNING, *Treasurer,*
At the Press Buildings, 46 Lumber-street

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the N. Y. Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums, viz.

1833.	*Missionary Disposable Fund.*	
Nov. 5.	From Trinity Church, Centrefield, Ontario Co.,	$10 00
	St. Mark's Church, Jamesville, Onondaga Co.,	8 68
	St. Andrew's Church, New-Berlin, Chenango Co.,	29 00
		$47 68

The above received per Rt. Rev. B. T. Onderdonk.

BENJAMIN M. BROWN, *Treasurer,*
Butchers' and Drovers' Bank, Bowery.

November 6, 1833.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City-Mission Society, acknowledges the receipt of the following sums toward erecting the Church of the Epiphany in Stanton-street—

By the Committee of Grace Church:—		
From Mr. N. Prime,	$50 00	
J. Mason,	50 00	
Mrs. Newbold,	25 00	
A Lady,	25 00	
Mr. H. Le Roy,	20 00	
E. R. Jones,	20 00	
A. Schermerhorn,	20 00	
Mrs. S. S. Remsen,	20 00	
Mr. H. C. De Rham,	20 00	
Robert Ray,	20 00	
Samuel W. Moore,	5 00	
Mrs. Blackwell,	10 00	
Mr. John Rathbone,	10 00	
J. Bayley,	10 00	
		305 00
By the Committee of St. Paul's Church:—		
From Mr. F. Gebhard,		100 00
A Parishioner,		5 00
By the Committee of St. Thomas' Church:—		
From Mr. A. Blake,	50 00	
A Friend,	5 00	
		55 00
By the Committee of the Church of the Ascension:—		
From Mrs. Morgan,	10 00	
Mr. W. Thompson,	5 00	
		15 00
By the Committee of Trinity Church:—		
From a Lady,	50 00	
" "	10 00	
" "	5 00	
" "	5 00	
" Mr. Gerry,	20 00	
		90 00
		$570 00

L. PHILLIPS, *Treasurer.*

TRINITY CHURCH SEWING SOCIETY.

THE Treasurer of the Sewing Society of Trinity Church gratefully acknowledges the receipt of the following sums:—

From two Ladies of St. Paul's Church,	$50 00
Mrs. Joshua Jones,	20 00
Mrs. Dr. Pendleton,	3 00
A Lady of Trinity Church,	2 00
" " " "	3 00
" " " "	2 00
" " Grace "	1 00

TO SOCIETIES,

CIRCULATING THE BIBLE AND BOOK OF COMMON PRAYER.

A SET of 12mo Bible, and a set of 18mo Prayer-book Stereotype Plates on sale; or a barter would be accepted for a good and correct set of 8vo Bible Plates. Specimen pages of the plates may be seen, and terms of sale, &c., ascertained by application to Henry Cotheal, 49 Water-street, or

THOMAS BROWNING,
At the Press Buildings, 46 Lumber-st., New-York.

Grace.

BY MISS CAROLINE FRY.

GRACE does not steel the faithful heart,
That it should know no ill;
We learn to kiss the chastening rod,
And feel its sharpness still.

The saint may be compell'd to meet
Misfortune's saddest blow;
His bosom is alive, to feel
The keenest pang of wo.

But ever as the wound is given,
There is a hand unseen,
Hasting to wipe away the scar,
And hide where it has been.

The Christian would not have his lot
Be other than it is;
For while his Father rules the world,
He knows that world is his.

He knows that He who gave the best,
Will give him all beside;
Assured each seeming good he asks
Is evil, if denied.

When storms of sorrow gather round,
His bosom knows no fear;
He knows, whate'er his portion be,
His GOD will still be there.

And when the threaten'd storm has burst,
Whate'er the trial be,
Something yet whispers him within,
"Be still, for it is He!"

Poor nature, ever weak, will shrink
From the afflictive stroke;
But faith disclaims the hasty 'plaint
Impatient nature spoke.

His grateful bosom quickly learns
Its sorrows to disown;
Yields to his pleasure, and forgets
The choice was not his own.

SUNDAY SCHOOLS.

SUNDAY SCHOOL DEPARTMENT.

THE undersigned deems himself called upon to explain the nature of his connexion with the Churchman.

He was invited to this city to take charge of the department of the General Protestant Episcopal Sunday School Union.

The Family Visiter and Sunday School Magazine, which had been hitherto the Sunday School organ, not having received an adequate support, was discontinued by a resolution of the Executive Committee, and the undersigned directed to use the columns of the *Churchman* as the interests of the Sunday School Union might require. He, therefore, as EDITOR of the *Sunday School department* of the Churchman is responsible for nothing which appears in any other of its columns. No book recommended for Sunday School purposes in any *communication* in any *other* department, ought to be considered as *recommended* by the CHURCHMAN, the Editor of the Churchman having already explicitly declared he will not be responsible for the opinions of his correspondents: nor will *such* recommendation of any work prevent it from being noticed, under the Sunday School head, as *unfit* for Sunday Schools, should it be necessary thus to characterize it.

The undersigned will not permit any work to be *recommended* for Sunday Schools in the department of which he has charge, but such as he intends shall be found at the Depository for sale.—All *communications*, then, relating to SUNDAY SCHOOLS, and all *publications* to be examined as to their suitableness for these institutions, it would seem, ought to be addressed either to "The Churchman, *Sunday School Department*," or to the undersigned by name.

F. H. CUMING,
Editor, Agent and Secretary of
Gen. Prot. Episc. S. S. Union.

SUNDAY SCHOOL BOOKS.

WE have been favored with an unusual number of books during the past week, and we return our thanks to the different editors and publishers from whom they have been received. We regret we shall be unable to notice them all this week:—we begin with

How to be Happy; written for the Children of some dear Friends. By a LADY. Hartford: D. F. Robinson & Co. 1833. pp. 126.

The public is already largely indebted to the author of this little volume. Hitherto indeed, she has seemed to have been the favorite of the Muses. But she occasionally has come forth from their retreat, and shown us she can imbody her ideas as well in prose as in verse. Apparently familiar with all subjects, no matter what be the dress in which she presents them to us, she is sure to please, well calculated to instruct and ought to be admired. In her "How to be Happy," we have proof that it delights her as much to contemplate the development of mind in the academy and the infant school, as to seek inspiration on the heights of Parnassus. Indeed we are satisfied her chiefest pleasure here is found in seeking to make others "happy," and in being an instrument, under the guidance of the Spirit, in leading immortal beings to that celestial Zion, where, in cherubic beauty they will flourish, and with seraphic zeal and love, will sing for ever the song of Moses and the Lamb. Such must have been her design in drawing up the volume now before us. We need not add, it will be a valuable acquisition to our list of Sunday School books. May the writer and all who peruse this production of her well stored and refined mind, be *here* blessed without measure, with that true Inspiration by which alone we can either teach or learn saving truths, and *hereafter* may the bliss be theirs of drinking it in, at the very "fount fast by the throne of GOD."

Pictures of Private Life. By SARAH STICKNEY. Philadelphia: Carey, Lea & Blanchard. 1833. pp. 339.

We cannot recommend this book as suitable for Sunday School libraries. There are two tales in the selection which we wish the publishers would give us in separate volumes. "The Curate's Widow" we should be very glad to place upon our shelves with "The Clergyman's Orphan," noticed by us some time since. Like the latter it is a thrilling little narrative. "Ellen Erskdale" is interesting, written with great tenderness and much beauty of expression. With regard to the other two, we will only observe, that they do not at all meet our views of what should be the general character and tendency of the books we desire to see in libraries for the young.

We wish not to be understood as representing the *volume* as one that may not be read with profit. We think highly of it, but not as a *Sunday School book.* We conceive it would not, as a *volume*, be profitable for *children*, still we could make many *extracts* which ought to interest *them* as much as adults. For introducing the following we make no apology, being well persuaded it will commend itself to all our readers:—

"Of all that comes across our path in the rough and varied journey of life, there can be nothing more deadly and dissevering to the social affections which bind us to each other, than the first falsehood. When the trusting and unpractised youth goes forth into the world, fresh from the shelter of the paternal home, and strong in the early instilled principles of truth, perhaps he is consigned to the oversight and protection of the avaricious, or the worldly-minded, and here he learns for the first time—learns with horror and dismay, that in order to maintain what is called a respectable standing in society, to combat with the difficulties, the competitions, and the tricks of trade, to obtain 'that bread which perisheth,' it is thought necessary by mankind in general, to deceive, evade, and circumvent, and too frequently to sacrifice entirely the fair principles of honest dealing. Let me ask, whether, after such daily contemplation of the lowest prostration of the human soul, he would not at times be willing to give all his acquired possessions to be able to return to the innocence of his early years, and to feel again the confidence with which he could once sit down and look around him in simplicity and peace, before his ear was startled by the first falsehood?

It is not so much the direct character of a lie to which I am now alluding, though hateful and vile, and sinful in itself; it is its direful consequences, felt as they are, not only in the inner chambers, the secret recesses of the heart, but on through all the chain of human fellowship, to the extremest boundaries which separate man from the brute creation. Nor is the first falsehood a stain that can be soon wiped off; an error that can be easily redeemed. The best atonement we can make to each other, is a free acknowledgment of our transgression; but even after this, we see and feel that we are 'fallen from our high estate,' from the safe ground which we occupied in the affections of those around us.

Can the wife ever ask counsel again of the husband of her choice, after she has detected him in the first falsehood? Can the husband ever look again with perfect satisfaction upon the countenance of his wife, after the first falsehood has polluted her lip? Alas! no! A barrier has been broken down, and the waves of sin and sorrow roll in upon their paradise of domestic enjoyment.

When the mother looks into the face of her child, and sees there, instead of the sweet open confidence of truth, the bright eye cast down with shame, and the rosy lip trembling beneath its burden of deceit, her heart faints within her, as she beholds for the first time 'the trail of the serpent' amid the loveliness of her own Eden. And O! if she to whom belongs this holy name, could even dare to violate by falsehood the sanctity of her high title, I could almost think, that not only the besom of destruction would sweep away the happy circle from her hearth, but that her guardian angel, thenceforth abandoning his trust, would bear the melancholy tidings up to the highest heaven, where the cherubs that wing their happy flight around the throne, would veil their faces and weep."

Exposition of Psalm cxix., *as illustrative of the Character and Exercises of Christian Experience.* By the Rev. CHARLES BRIDGES, M. A. First American from the Sixth London Edition. Philadelphia: George, Latimer & Co. 1833. pp. 360.

We hope every Sunday School library, and every Sunday School teacher, will be provided with a copy of this excellent work; excellent it indeed is, both as to the matter and the spirit. And since so much of the book of Psalms is incorporated with our Liturgy, it surely behooves all Churchmen thoroughly to study every part of it. The cxixth Psalm is itself a body of practical divinity, in which even the "*young* man" is taught how he may "cleanse his way," v. 9. This "Exposition," we feel well assured, will prove exceedingly useful as a *means* of religious instruction and spiritual edification.

WE very cheerfully allow space for the following communication, and regret there is no statement in the volume to which it alludes, that the last tale contained in it is not by the author of the other two.

We hope "A Churchman" will often occupy *our* columns. If we are not mistaken in the writer, few persons are better calculated than himself to prepare articles for this department: and may we not hope also that he will not be the only Churchman who will, in this way, remember our Sunday School cause.

To the Rev. the Editor of the Sunday School Department in the Churchman.

It is with pleasure I understand that you assume the responsibility of the Sunday School department of the Churchman, because I am sure you will keep it clear of all admixtures foreign to the doctrine and discipline of the Protestant Episcopal Church; and that as Agent for the General Union you will from time to time have it in your power to furnish much valuable information to those who are laboring in the interesting work of "training up" the rising generation "in the way they should go, that when they are old they may not depart from it." The office you hold as Reviewer of works issued from the press destined for the young, I regard as a very high and responsible trust. How many receive books into their families and schools upon the recommendation which is given them through the medium of a newspaper; and how often have dangerous errors become widely circulated by means of nothing more than the hasty testimonial of some respectable name.* These reflections occurred to me while reading, in your last paper, the notice of two excellent stories well adapted to Sunday Schools by a clergyman of this city, for whom as an act of justice I feel it due to say that the last of the three stories is not from his pen; nor would it have been his wish that it should have been added in the volume, which, as it was not thought large enough with its two inmates, had a *new boarder* forced upon it by the proprietor of the prolific press from which it issued.

The second story of the volume, the author informs me, was materially curtailed at the instance of the above-named proprietors, under the idea that it would make too much of a volume, and it was therefore with surprise that he finds this strange companion admitted, and claiming to mingle in the same important circles to which the others are so justly entitled.

The above explanation I consider due to the author of "An Apology for Conforming to the Protestant Episcopal Church," and I hope you will give these few remarks a place in the important department of the Churchman devoted to the cause of Sunday Schools.

A CHURCHMAN.

---

* And, (the writer might have added,) often upon the strength of nothing but an anonymous, irresponsible recommendation.

CHURCH DOCUMENTS.

ADDRESS OF BISHOP ONDERDONK TO THE CONVENTION OF THE DIOCESE OF NEW-YORK.

(Continued from p. 546.)

IT could hardly have escaped general notice that our office for the administration of the Holy Communion is deficient in precise directions as to the proper postures to be observed in the several parts thereof by both the officiating minister and the congregation. The result was, a variety in this particular, hardly consistent with the uniformity which is so generally characteristic of our Church. The subject was brought to the consideration of the House of Bishops, by a resolution of the House of Clerical and Lay Deputies, in the General Convention of 1829, requesting the Bishops to express their opinion as to the proper postures to be observed. The subject was then laid over, and was taken up in the late Convention. The result appears on the face of the Journal, and has also been made public in various other ways. It is much to be desired that a strict conformity with the opinion thus given at the request of the representatives of the Church, will remove the still existing diversity for which it was intended to introduce a uniform usage.*

Three proposed alterations of the Book of Common Prayer were resolved upon by the General Convention, official notice of which, by the Secretary of the House of Clerical and Lay Deputies, has, agreeably to the constitution and canons, been just laid before this Convention.

The first provides for such a modification of the "Prayer to be used at the Meetings of Convention," as will admit of its being used, during the session of that body, in other places than that of its assembling; and also, for its being inserted among the "Prayers upon several Occasions," printed after the Litany.

The second proposed alteration gives, in effect, to the officiating clergyman the right to substitute, instead of the psalms of the day, or one of the "Selections," any psalm or psalms, or any portion of the hundred and nineteenth psalm. Although this proposition passed the House of Bishops, and I believe that of the Clerical and Lay Deputies, without opposition, yet I feel it my duty to state that, upon more mature reflection, I cannot but cherish serious doubts as to its propriety. It will open the door to the reducing of what, in all ages of the Church, (the use of the psalms,) has been an *important*, and *not inconsiderable*, part of divine service, into the introduction of but a few verses of that devout and edifying portion of Holy Writ. My fears on this subject are strengthened by the desire of *curtailment*, which the indevout spirit of the age so much fosters, in our acts of public homage at the throne of grace. I confess, also, that much and serious reflection on the subject has led me to look with deep concern on all unnecessary departures from the scriptural and primitive order of the Church of England. Not unfrequently do the advocates for the Church of Rome bring against Protestants the specious argument of the contrast between *their* divisions and the *unity* of *that Church.* The argument is, indeed, but *specious*, yet it is not without its effect. This, I have thought, might be diminished by the adoption, as extensively as may be, of the primitive order, as well as the evangelical doctrines, by a reversion to which the Church of England was made the great bulwark of the reformation. Within her proper sphere, at home, in the provinces of the English empire, and in the many congregations of her communion scattered over the European continent, and other parts of the world with which those civil relations are maintained which always guarantee the admission of her religious rites and worship, especially as far as they are embraced in recent measures for local episcopal supervision; and in her sister communions in Scotland, and our own confederacy; Protestants can show a unity in the great points of ministry, doctrines and worship, existing in all parts of Christendom, not unmeet to be weighed in the balance against the boasted exclusive oneness of the Church of Rome; and an unity, the more valuable because preserved by the voluntary *spirit of uniformity*, and not by the compulsion of unscriptural authority. It is a desire for this beautiful, and, to the sound Christian mind, deeply interesting and important regard for the maintenance, throughout the Christian world, of a catholic *primitive* unity, in form as well as substance, that fills me with deep concern at any unnecessary departure from that order which was established by our great and good fathers in the Reformation. And such I believe to be any change which will lower the use of the Psalter from the important place in divine service which they allowed it to retain, according to their wonted rule of adherence to whatever of ancient godly usage they found mingled with the errors of the Church of Rome. And therefore it is, brethren, that I feel compelled to express serious doubts of the propriety of the proposed plan for placing the use of the Psalter so much at the discretion of the officiating minister. The argument sometimes brought against objections to a very wide discretion, that persons fit to be ordained are not unfit to be thus trusted, is set aside by the too obvious fact, that piety—if it must be so called—exists sometimes in almost inverse proportion to sound and sober judgment, and that zeal often requires that restraint from *law* which there is not *knowledge* in the subject to render unnecessary.

Some provision by which the reading of the Psalter would still be required, in portions of sufficient length to enable it to retain its wonted importance in our services, and which would extend more widely the latitude of choice already allowed by our selections, would perhaps answer every desirable purpose, without being liable to the objections here supposed to attach to the proposition of the General Convention.

Another proposed alteration is in that part of the last rubric before the Communion Service, which designates the position, at the holy table, of the officiating minister. He is there directed to stand "at the north side of the table." There can be no doubt that this rule was formed with a reference to the ancient English custom of having the altar uniformly placed at the east end of the church. According to this arrangement the north side was, of course, always the right side of the table—the place designed by the Church to be occupied by the officiating minister. In the change of usage as it respects the position of churches, a compliance with the present letter of the rubric is often impossible, and as often at variance with its evident design. Hence the present proposition for so altering the rubric as that that design may, in all cases, be secured.

The Constitution and Canons of the General Convention, agreeably to which these proposed alterations have been laid before you, do not require any action on the part of the Diocesan Conventions; and it will rest with yourselves to determine if any, and if any what, proceedings of this body in the premises may be proper.

On the last day of the General Convention, Wednesday, October 31st, in St. Paul's Chapel, in this city, I enjoyed the high gratification of being present at the consecration of four Bishops—the Right Rev. John Henry Hopkins, D. D., of Vermont; the Right Rev. Benjamin Bosworth Smith, D. D., of Kentucky; the Right Rev. Chares Pettit McIlvaine, D. D., of Ohio; and the Right Rev. George Washington Doane, D. D., of New-Jersey. The act of consecration was, of course, performed by our truly patriarchal senior Bishop, and occurred within a day of forty-six years since his embarkation, at this port, for England, for the purpose of his own consecration. The presence of this venerated individual at the General Convention, nearly half a century after he took part in the first steps toward the organization of that Church, at whose General Councils he has, ever since, without one exception, been an active and faithful attendant, was indeed a source of the liveliest gratitude to Divine Providence.

The attendance of Bishops at the above consecration was happily so great—eight being present—as to render it obviously inconvenient for all to assist on each occasion. The venerable consecrator was, therefore, assisted by his brethren in rotation. According to this arrangement, I united with my Right Reverend brother of North-Carolina, in the laying of hands on the Bishop-elect of New-Jersey.

The four Bishops then added to our Church are now faithfully engaged in their holy functions in their respective fields of labor.

During the session of the General Convention, the 18th Sunday after Trinity, October 21st, in Trinity Church in this city, I admitted to the holy Order of Priests the Rev. John W. Woodward, Deacon, then Missionary at Richfield, Otsego county. It was my privilege to have, in the services of that occasion, the aid of the Presiding Bishop, who preached the sermon.

Mr. Woodward has since become the Rector of Trinity Church, Hector, Tompkins county.

On the following day, Monday, October 22d, the Rev. Evan M. Johnson was instituted Rector of St. John's Church, Brooklyn, Long Island, by the Rev. William Berrian, D. D., Rector of Trinity Church, in this city—my own engagements in the House of Bishops preventing my attendance. Agreeably, however, to previous arrangements, my Right Reverend brother, the Bishop of the Eastern Diocese, kindly performed the office of preaching the institution sermon.

On Thursday, November 8th, at a special confirmation in Christ Church, in this city, two persons were confirmed.

On the following day, in the Church of the Ascension, in this city, James T. Johnston, Jesse Pound, Robert Davies, and James Sunderland, were admitted to the holy Order of Deacons. In the services of this occasion, I was favored with the assistance of my Right Reverend brother, the Bishop of Ohio, who preached the sermon.

Mr. Pound is the Missionary at Seneca Falls, Seneca county, and Mr. Davies at Niagara Falls, Niagara county.

On the second Sunday in Advent, December 9th, I preached, morning and evening, in Caroline Church, Setauket, Long Island.

On Wednesday, 12th, in Christ Church, in this city, Hobart M. Bartlett, an alumnus of the General Theological Seminary, and Francis Tremayne, were admitted to the Order of Deacons. Mr. Bartlett had just been received into this Diocese, as a candidate for Orders, on letters of dismission from the Bishop of Connecticut. He is now the minister of St. Paul's Church, Redhook, Dutchess county. Mr. Tremayne is the Missionary at Greene and Guilford, Chenango county.

On the third Sunday in Advent, December 16th, in St. Andrew's Church, in this city, I admitted the Rev. Gurdon S. Coit, Deacon, the minister of that Church, who had removed into this Diocese by letters of dismission from that of Connecticut, to the Order of Priests. Mr. Coit has since returned to Connecticut.

On Thursday, December 20th, in All Saints' Church, in this city, Isaac Garvin was admitted to Deacons' orders. Mr. Garvin has since been officiating in different parts of Otsego county.

On Thursday, January 17th, in St. Clement's Church, in this city, the Rev. George Fiske, Deacon, Missionary at Rome and Oriskany, Oneida county, was ordained a Priest.

On Septuagesima Sunday, February 3d, in Trinity Church, in this city, I confirmed 17 persons.

During the preceding year I had held, in this and other city churches, the usual triennial confirmations. After, however, much reflection on the subject, I thought that many advantages would attend having confirmations in the city every year, taking a certain number of churches each season. In this way, frequent solemn occasions of confirmation are presented to the many strangers who are constantly sojourning among us, to persons contemplating long absences from home, or removals to distant parts, and to candidates for admission to the Communion; it being certainly desirable, as far as possible, that confirmation precede that holy privilege.

During the remainder of the winter, and the early part of the spring, my espiscopal duties were confined to this city as follows:—

Quinquagesima Sunday, February 17th, confirmed 23 in St. Paul's Chapel.

Second Sunday in Lent, March 3d, confirmed 34 in St. John's Chapel.

Fourth Sunday in Lent, March 17th, confirmed 16 in St. Mark's Church.

Sunday next before Easter, March 31st, confirmed 29 in Christ Church.

Friday, April 12th, in St. Clement's Church, admitted Thomas S. Brittan to the Order of Deacons.

First Sunday after Easter, April 14th, confirmed 59 in St. Stephen's Church.

On the second Sunday after Easter, April 21st, I instituted into the Rectorship of St. Ann's Church, Brooklyn, Long Island, vacated by the resignation of the Right Rev. Charles P. McIlvaine, D. D., who had become the Bishop of Ohio, and has accordingly left this Diocese, the Rev. Benjamin C. Cutler, who had resigned his station as Missionary in this city, in charge of the Mission Church of the Holy Evangelists.

On the third Sunday after Easter, April 28th, in the Chapel of St. Peter's Church, in this city, I confirmed 40 persons.

The fourth Sunday after Easter, May 5th, in the Mission Church of the Holy Evangelists, in this city, I admitted Richard C. Shimeall to the Order of Deacons. Mr. Shimeall has since supplied, with great acceptance and usefulness, the church in which he was ordained, and the mission connected with it, under a temporary appointment growing out of the vacancy occasioned by the resignation of the Rev. Mr. Cutler.

The following morning, Monday, May 6th, I left this city on a visitation to some of the distant parts of the Diocese, which was prosecuted as follows:—

On the evening of that day, in St. James' Church, North Salem, Westchester county, confirmed 4.

Tuesday, 7th, at Patterson, Putnam county, in the morning, I preached and administered the Holy Communion in the house of a member of the vestry of Christ Church, in that village, which is destitute of a house of prayer; and in the evening, in the same house, baptized two adults and one infant, and confirmed 3. This is an old parish, in which there once stood a church, built before the revolution. The changes and chances of time, however—how far connected with blame to the Church I know not—have removed every vestige of the material edifice. The parish, however, commencing a renewed existence, some thirty or forty years since, has lived on, until there is reason to hope a spirit of holy zeal in its behalf will, through the Divine blessing, raise it again to a better state than the merely having a name to live.

Thursday, 9th, in St. Philip's Church, Phillipstown, in the same county, in the morning, admitted to the Order of Priests, the Rev. James Sunderland, Deacon, the minister of the parish, and in the afternoon, confirmed 9. It was truly gratifying to perform these services—especially the ordination of a faithful, exemplary, and useful pastor, in one of the churches built before the revolution, and one of the not few which have remained, many years, in a state of comparative material and spiritual decay. Better things seem now to be read in the ordinances of Divine Providence, for this sequestered highland church, by the divine blessing on the faithful labors of its pastor.

The following day, Friday, 10th, in the manufacturing village of Matteawan, near Fishkill Landing, I laid the corner-stone of St. Anna's Church, having previously preached a sermon adapted to the occasion, and confirmed one person in the neighboring Methodist church. The address at the laying of the stone was delivered by the Rev. John Brown, Rector of St. George's Church, Newburgh, Orange county, to whose faithful labors, of many years, the Church, in this whole region of country, is largely indebted, as a mean of whatever of spiritual and temporal blessing it enjoys.

Saturday, 11th, instituted the Rev. Horatio Potter, canonically transferred from the Diocese of Connecticut, as Rector of St. Peter's Church, Albany; and in the afternoon, preached in St. Paul's Church, in the same city.

Fifth Sunday after Easter, May 12th, consecrated St. John's Church, Cohoes, Albany county, a beautifully simple and neat edifice, erected principally under the auspices of a worthy member of our Communion, connected with the manufacturing establishments in that growing village, and of whom it delights me to speak the praise, that this is the third church of which, in different manufacturing villages in our country, he has been the principal cause of the erection.

In the afternoon of the same day, preached in Trinity Church, Lansingburgh, Rensselaer county; and in the evening, in Grace Church, Waterford, Saratoga county.

(To be continued.)

---

* The following is the instrument above referred to:—

"The House of Clerical and Lay Deputies, having at the last Convention requested the House of Bishops to express their opinion as to the proper postures to be used in the Communion office, with a view of effecting uniformity in that respect, during its celebration, and the request having been then ordered to lie on the table for future consideration, the House of Bishops now communicated to the House of Clerical and Lay Deputies the opinion thus requested of them, as follows:—

First, with regard to the officiating priest, they are of opinion that as the Holy Communion is of a spiritually sacrificial character, the standing posture should be observed by him, wherever that of kneeling is not expressly prescribed, to wit; in all parts, including the ante-communion and post-communion, except the confession, and the prayer immediately preceding the prayer of consecration.

Secondly, with regard to the people, the Bishops are of the opinion that they should observe the kneeling posture during all the prayers and other acts of devotion, except the *Gloria in Excelsis*, when standing is required by the rubric, and except, also, during the allowed portion of the Hymns in Metre, when the analogy of our services requires the same posture. The same analogy, as well as fitness of posture for the succeeding private devotions, which are required alike by propriety and godly custom, supposes *kneeling* as the posture in which to receive the final blessing.

Analogy, also, and the expression at the close of the shorter exhortation immediately preceding the confession, as well as the rubric before the confession, which suppose the posture of kneeling to be *there* assumed, indicate that that exhortation, and the longer one immediately preceding, should be heard by the people *standing*.

The postures, therefore, proper to be observed by the people, during the Communion office, the Bishops believe to be as follow:—

Kneeling during the whole of the ante-communion, except the epistle, which is to be heard in the usual posture for hearing the Scriptures, and the Gospel, which is ordered to be heard *standing*.

The sentences of the offertory to be heard *sitting*, as the most favorable posture for handing alms, &c. to the person collecting.

Kneeling to be observed during the prayer for the Church militant.

Standing during the exhortations.

Kneeling to be then resumed, and continued until after the prayer of consecration.

Standing at the singing of the hymn.

Kneeling, when receiving the elements, and during the post-communion, or that part of the service which succeeds the delivering and receiving of the elements, except the *Gloria in Excelsis*, which is to be said or sung *standing*. After which the congregation should again *kneel* to receive the blessing.

The House of Bishops are gratified at the opportunity afforded them by the above-noticed request of the House of Clerical and Lay Deputies, of contributing to what they hope will be perfect uniformity in all our churches in the matter now before them."

The particulars in which the postures here recommended differ from the usages in many places, are, that it is recommended to the minister to kneel *only* in the confession, and the prayer immediately before the prayer of consecration; and to the people, to *stand* during the exhortations, and to *kneel* during the *whole* of the service between the exhortations and the singing of the hymn, *including the Trisagion*, or the anthem beginning "Therefore with angels, &c."

THE NEW-YORK
PROTESTANT EPISCOPAL PRESS;
Buildings, 46 Lumber-st., in rear of Trinity Church.

Standing Committee.

BENJAMIN M. BROWN,
LEWIS CURTIS,
CHARLES KEELER,
GEORGE C. MORGAN,
CHARLES N. S. ROWLAND,
FLOYD SMITH,
H. COTHEAL, *Treasurer*, 49 *Water-st.*

PRESS PUBLICATIONS,
AND
THE CHURCHMAN,

May be had of most of the following persons, or ordered through them. Those marked thus [*] furnish the Churchman only.

MAINE—*Portland*, Cole & Hall.
NEW-HAMPSHIRE—*Portsmouth*,
MASSACHUSETTS—*Boston*, Stimpson & Clapp, 72 Washington-street.
RHODE-ISLAND—*Providence*, Marshall & Brown.—*Newport*, Henry Barber.
CONNECTICUT—*Hartford*, F. J. Huntington.—*New-Haven*, Sidney Babcock.—*Norwich*, S. L. Hyde.
NEW-YORK.—*Newburgh*, *Edmund Sanxay.—*Hudson*, *Curtis & Sprague, Crawford Livingston.—*Albany*, O. Steele.—*Troy*, W S. Parker, *E. Platt.—*Lansingburgh*, *Alexander Walsh.—*Utica*, H. & E. Phinney.—*Syracuse*, *Rev. Palmer Dyer, L. H. Redfield.—*Medina*, J. Nixon.—*Waterford*, *H. Vibbard.—*Auburn*, Harvey Hinman.—*Geneva*, *N. Ayrault.—*Canandaigua*, Morse & Harvey.—*Batavia*, A. P. Parker.—*Rochester*, C. C. Lathrop, Parsons & Phelps.—*Buffalo*, *O. G. Steele & Co.—*Ogdensburgh*, —— ——.—*Plattsburgh*, *J. Bailey.—*Sherburn*, *H. N. Fargo.
NEW-JERSEY—*Newtown*, *Rev. Clarkson Dunn.—*Perth-Amboy*, *Rev. James Chapman.
PENNSYLVANIA—*Philadelphia*, George, Latimer & Co.—*Pittsburgh*, *Rev. G. Upfold, D. D.
MARYLAND—*Baltimore*, George Carr Grundy.—*Annapolis*, *Rev. J. G. Blanchard.
DISTRICT OF COLUMBIA—*Washington City*, Frank Taylor.—*Alexandria*, Wm. M. Morrison.
VIRGINIA—*Norfolk*, George Rowland.—*Richmond*, R. J. Smith.—*Charlestown*, Rev. Alexander Jones.—*Fredericksburgh*, R. T. Thom.
NORTH-CAROLINA—*Fayetteville*, C. P. Mallett.—*Newbern*, Salmon Hall & Son.—*Raleigh*, Turner & Hughes.—*Washington*, T. A. De Mill.
SOUTH-CAROLINA—*Charleston*, S. Babcock & Co.—*Cheraw*, Dr. R. Maynard.
GEORGIA—*Savannah*, Wm. Thorn Williams.
OHIO—*Columbus*, I. N. Whiting.—*Cincinnati*, —— ——.—*Cleaveland*, *A. P. Cleaveland.
LOUISIANA—*New-Orleans*, Hotchkiss & Co.
TENNESSEE—*Nashville*, Rev. George Weller.
KENTUCKY—*Lexington*, Thomas Smith.
MICHIGAN—*Detroit*. G. L. Whitney.

ESSAYS ON ST. PAUL.

Essays on some of the Difficulties of the Writings of St. Paul, and in other parts of the New Testament; By Richard Whately, D. D.—Price in full muslin, 75 cents—in half calf binding, 88 cents.

B. CURTIS BROWN, *Print.*